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The
Cresset

A REVIEW OF LITERATURE,
THE ARTS, AND PUBLIC AFFAIRS



SPECIAL WALTHER MEMORIAL ISSUE

Vol. XXV, No. 5

TWENTY CENTS

MARCH, 1962

The Cresset

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The Cresset

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In Luce Tua

Comment on the Significant News by the Editors

Victory at Punta del Este

SHALLOW REPORTING and sensational headline-writing have done a great deal to distort the accomplishments of the council of the Organization of American States at its recent meeting in Punta del Este, Uruguay. The impression has been created that we took a licking; a typical headline over a report of the conference read, "Jarring Note for U.S. in Latin Vote." This referred, of course, to the vote on a U.S.-sponsored resolution calling for the immediate expulsion of Cuba from the O.A.S., which was carried by a bare two-thirds majority with six nations abstaining.

We shall say something about this vote in just a minute. First of all, though, it would be in order to get the whole record of the conference before us. By unanimous vote — with Cuba, of course, dissenting — the foreign ministers

1. adopted a strong resolution that Cuba's Communist government is incompatible with the inter-American system and Cuba's alignment with the Soviet bloc breaks hemispheric unity;

2. approved the most stinging denunciation of Communist intrusion in the hemisphere ever adopted by any inter-American organization;

3. expelled Cuba from the inter-American defense board;

4. strongly endorsed the Alliance for Progress program, calling it the foundations of their nations' economic and social development on a self-help basis and the best weapon with which to combat Communism and Castroist influences.

Now what about that "jarring note"?

What is chiefly interesting about it is that the nations which abstained are, for the most part, those which have advanced farthest along the road toward democratic self-government. Ecuador and Bolivia are, perhaps, special cases, but the other four — Mexico, Brazil, Argentina, and Chile — are all nations which

have learned, from recent experiences with tyranny, to set a high value on the niceties of law. The reason for their abstention was not disagreement with us on the nature of the Castro regime or its potential danger to the hemisphere, but concern for the legality of the action which our resolution called for. It was their contention that the treaty of the O.A.S. does not provide for the expulsion of member states, and that therefore Cuba could not be expelled until the treaty had been amended.

This is the kind of disagreement we can respect and even encourage. We are, presumably, not interested in setting up a satellite system of our own in this hemisphere. We are interested in encouraging the establishment of free governments and extending the rule of law throughout the hemisphere. Apparently these goals of our policy have met with some measure of success. We have some allies within the hemisphere who can disagree with us on particular questions within the context of our larger agreement on principles. For this we should be grateful. The nation which shares our principles will be, in the long run and on the great issues, our ally. The nation which merely goes along with us because it fears our power or hopes for our favor is a satellite, and satellites have a way of flying out of orbit.

A Break for the Cities

One of our hardest national myths is that we are essentially a rural people. The fact of the matter is that we have always been largely urban and today we are overwhelmingly urban. What keeps the myth alive is the fact that our national life has always been dominated by rural, agricultural interests, not so much because they constituted a majority of our population as because they have controlled the levers of power in state legislatures and in the Congress.

Distrustful as they have been of the sophistication

and diversity of the city, these rural interests have milked the cities of every possible dollar of tax revenue and, in return, have given them little more than a hard time. The result has long been predictable and, since World War II, has been painfully obvious: our cities have been rotting away, physically, spiritually, and culturally.

We do not know whether the establishment of a Department of Urban Affairs and Housing will substantially improve the situation. We are aware of the fact that there is more than an element of canny politics in the means by which the President has attempted to bring the department into existence. But surely if there is justification for a Department of Agriculture or a Department of Labor or a Department of Commerce, there is ample justification for a federal department which would concern itself with what is probably, next to the problem of racial justice, the most important internal problem facing us as a nation: the salvaging of our cities so that the vast majority of our people who live in or near them can go about their business in reasonably safe and pleasant and healthful surroundings.

The American big city today is none of these things. It is a seedbed of crime, of inter-group tension, of a potentially explosive social unrest. Our slums are the worst in the Western world and our urban crime rates are a national disgrace. Much of our slum clearance to date has merely served to create new slums — geographically by spreading the area of sub-standard housing and psychologically by herding people into dehumanizing “housing developments” which resemble institutions more than homes. Uncontrolled — and uncontrollable — immigration of poorly-educated, unskilled people with no experience of urban living into our big cities has made it impossible to stabilize communities and build any kind of neighborhood pride, except in a few unusual cases. The emigration of young families and potential community leaders to the suburbs has deprived the city of the regenerative forces which are essential to any healthy community.

Most of us live in or near large cities. We can not escape their influences, for good or bad. If a federal department of urban affairs and housing will help at all to check the infections which focus upon and spread outward from our cities, we should all welcome its establishment.

Segregation in the North

Not the least of the infections which have focused upon our great cities is the deadly infection of racial hostility. We in the North have been quick to point an accusing finger at the South, and certainly there is reason enough to do so. But living as we do thirty miles from the South Side of Chicago, we are not disposed to join in any chorus of denunciation which does not include a confession of our sins.

We can not put ourself in the place of the Negro. We would imagine, though, that the type of discrimination to which the Northern Negro is subjected might be even more painful and more frustrating than that to which the Southern Negro is subjected. The Southern Negro need not contend with any illusions. He is not a free man and he knows it. There are signs which tell him what facilities he may or may not use. There are laws which “keep him in his place,” and the law-enforcement machinery makes no secret of its intention to enforce these laws. The issue is clear: one can submit or one can rebel.

The Northern Negro, by contrast, lives in an atmosphere of complicated ambiguities. He must determine by experience or by intuition what his “place” is in any given situation, in any given community. There are no signs to tell him where he is not wanted, but he knows that there are restaurants which “reserve the right to seat their customers,” that there are churches where he may be asked to leave, that there are clubs which limit their memberships along racial lines. He knows that there are white neighborhoods and colored neighborhood; often he even knows which street has been tacitly accepted as the boundary between the two. There is no formal segregation in the schools, but everyone knows which schools are for which race. There are no laws which limit the rights of the Negro, but it is “understood” that there are certain things that the Negro can not do, certain places where he can not go, certain rights which he had better not attempt to exercise.

It has been said that the worst of all tyrannies is the tyranny of public opinion. This is the tyranny under which the Northern Negro lives. There is no appeal from it because, legally, it does not exist. The Southern Negro, faced with discrimination, may challenge the law and go to jail where, at least, he can salvage his self-respect. The Northern Negro, faced with discrimination, has no law to challenge. He will not go to jail; he will simply be shunted from one office to another until at last, in complete frustration, he gives up the fight or joins some extremist group like the Black Moslems. One would not want to have to choose between brutality and frustration, but in the long run brutality may be easier to bear.

We're With You, NCTE!

The National Council of Teachers of English has been campaigning for some time for a maximum teaching load of no more than four classes with no more than one hundred students and no more than twenty-five students per class. We do not know how successful its campaign has been — we do know that six school districts in Wisconsin have adopted its recommendations — but we wish it well. The English teacher as we recall him from our high school and college days was a sort of general flunky, often the lowest paid mem-

ber of the staff, and the English class was a kind of sweatshop where neither student nor teacher expected much to happen.

Words and phrases are our tools in trade, so we are obviously prejudiced, but we think that many of the troubles that disturb our society can be traced back to the English classroom. One of the OK phrases of 1961 was "failure of communication." We never liked the phrase, because it carries the sneaky implication that if A makes a statement and B misunderstands it the fault must lie with A. He should have used smaller words or he should have spoken more loudly or he should have illustrated his point with an illuminating anecdote. It never seemed to have occurred to those who tossed the phrase around so glibly that B might be a semi-literate oaf with wax in his ears.

Allowing for these reservations, though, there is still something to be said for failure of communication as a factor in many of our misunderstandings and disagreements. After all, none of us has direct access to another man's mind or heart. So far as ideas are concerned, there is no way of transmitting them from A to B except through some form of symbolism. The symbols of the writer or the speaker are words, arranged in certain patterns. He has the responsibility of choosing the right words and arranging them in the right patterns. What is "right" is determined by a combination of logic and convention and usage. At any given time, this combination is expressed in rules. These rules are not reflections of natural law, nor are they as unchangeable as the laws of the Medes and Persians. But they are useful because they allow the interchange of ideas to go on in an atmosphere of mutual understanding.

The writer or speaker has to assume, however, that the person he is addressing is capable of understanding the words and of interpreting the patterns of words. It helps if he can also assume that the listener or reader is actually listening or reading, and not merely rummaging for words and phrases to substantiate his own image of the person who is writing or speaking or, worse still, to reinforce notions and prejudices of his own.

The English teacher has the responsibility of identifying and explaining the rules of discourse and of providing for their practice in speech and writing. This is a difficult job, a time-consuming job, and one which calls for a great deal of individual work with students. People learn to read by reading. They learn to speak by speaking. They learn to write by writing. For the English teacher this means, or should mean, endless paper grading and long hours of individual consultation.

We therefore encourage the NCTE in its campaign to give the English teacher time to do his important job well. And we hope that no one will take this (to us) clear statement of support as a subtle, malicious dig at an honorable profession.

Many Yet One

No one who truly cares about the Church can lightly dismiss the disputes over doctrine that are a part of her continuing life. To the outsider, who is chiefly impressed by what seems to him the sterile uniformity of Christian thought on all essential matters, these disputes may seem no more than haggling over words. To those inside the Church who are personally involved in these disputes they are not mere schoolmen's arguments but struggles of conscience, involving as they do matters of truth which, as all Christians agree, can not be easily compromised or glossed over without inviting the wrath of Him Who is the Author of all truth.

In the midst of such earnest contentions, however, it is good for Christians to be reminded that the refinement and clarification of doctrine is not the whole task of the Church — not even, for most of us, the primary task. The correct understanding of the Word of Truth is of limited importance for its own sake. The great task of the Church is to speak the Word — Law and Gospel — to "the nations." Discussions and disputes over doctrine derive their importance, therefore, from the end which they are intended to serve: the proclamation of a pure and unadulterated Word of God to men and women who can not be saved by any lesser word.

The proof that the Church still possesses the true and powerful Word of God is not to be sought, therefore, in theses or statements or learned articles in theological journals, but in what happens when this Word is spoken to the nations. When a young Lutheran vicar is brutally beaten, when a young Lutheran pastor is left bruised and half-conscious at the door of his church for defying an evil tradition, there is proof that Lutheran teaching is still capable of provoking the wrath of principalities and powers and the rulers of the darkness of this world. When a Lutheran publishing house finds its publications program limited only by the number of competent writers, there is evidence of hunger and thirst for the Word. When, in thousands of congregations over the country, the faithful and unspectacular preaching of the Word brings people into the fellowship of the Church, there is proof that the Word which does not return void is still accomplishing its purpose.

Life and work in the Church would be more pleasant if there were no differences among us. But our call is not to a pleasant life, but to faithfulness. And we have the consolation that, real and important as our differences are, it is evident that our preaching of the Law is still sufficiently severe to provoke the wrath of wicked men, and that our preaching of the Gospel is sufficiently plain and clear to leave no middle course between acceptance and rejection.

In the light of this consolation, we may carry on the earnest and even painful controversies which disturb the Church without losing sight of the fact that we

are, for all of our differences, comrades in the same army, surrounded on the same small beach-head by the same powerful and implacable enemies, against whom our only defense is the same Lord and faith and baptism. We can love truth enough not to pretend to agree when, as a matter of fact, we disagree, and yet recognize and rejoice in that larger unity which binds us to each other and to our Head.

Spacecraft Launches

The bind in which many of us are caught is that, while doubting that the way to ensure peace is to engage in an armaments race, we have no better or more reasonable alternative to suggest. Unilateral disarmament, it seems to us, is merely an invitation to unilateral destruction — as insane, in its own way, as the notion that peace can be ensured by enlarging a nation's overkill capacity. We really do hope that the weapons we are building will prove deterrents to war, and therefore support their development, manufacture, and testing. At the same time, we mistrust man's capacity to resist the temptation to set off a great big Boom when he has the stuff on hand to do it.

The weapon on which both we and the Russians chiefly rely at present to deter aggression is the nuclear bomb. The vehicle upon which rely to deliver it is the Intercontinental Ballistic Missile (ICBM). Neither of us, it would appear, yet possesses a fully dependable ICBM,

i.e., one which, in every case, will take off without incident from the launching pad, make its flight, and strike a pinpointed target.

Both of us have therefore given high priority to the development of a dependable ICBM which will not misfire on the launching pad or explode in flight or blow up a cornfield when it was aimed at a steel mill. We do not know how close to success the Russians may be. Some indication of how close we are may be deduced from the following box score of our spacecraft launches:

Year	Failures	Successes
1957	1	0
1958	12	5
1959	8	11
1960	13	16
1961 (as of Nov. 16)	11	25

Overall, we have had 45 failures to 57 successes. What is significant about these figures, though, is that the percentage of success has been constantly rising, from zero in 1957 to almost seventy last year. In view of the variety of spacecraft and of their experimental nature this record is remarkably good, good enough to justify the belief that an ICBM with a high degree of reliability can be put into production.

It is awkward, and a bit painful, to applaud with fingers crossed. But what is the alternative?

On Second Thought

BY ROBERT J. HOYER

THE FAILURE OF THE law in establishing our righteousness lies not in the fact that its demands are too lofty for our keeping, but in the fact that it is law. As Paul wrote to the Galatians, it is not possible for any law to save.

Suppose for one wild moment that the only law we had were: "Thou shalt not kill any purple elephant." Even though every man on earth kept that law perfectly, still it could not "save" anyone. Because our relationship with God is not that of law-Giver and law-keeper. It is a relationship of Lover and loved. And love can never result from law.

The law is given to show that the law is useless in relating us to God. Not because it is *this* law of the Ten Commandments, but because it is law. It is given to us in the Ten Commandments because in this form it most clearly shows its own failure. The simple law about purple elephants would not lead to the fellowship of love any sooner than the Ten Commandments, but many more people would *think* it did. Listen: "I have never killed an elephant. Therefore I am holy. and right with God. He loves me and I love Him."

Ridiculous. But no more ridiculous than the man who tries to find love by keeping the Ten Commandments. No more ridiculous than the statement: "Be a good person and keep the commandments. God will love you and you will love Him." Love is always and only *accepted* from God.

Steadfast love is never deserved. No level of holiness deserves love. If it is deserved it ceases to be steadfast love. It is not our sin which makes God's love steadfast; that is the nature of the Creator's love. In one sense, our sin makes the love of God more remarkable, but in another sense it does not. For God loves us as our Creator, whether we are holy or not. His love is unchanged by holiness or by sin: He loves.

The Gospel is this: that God loves. The Gospel in Christ is this: that God loves mankind, even such as we are. The meaning of the Gospel of love in Christ is this: there is no fellowship with God apart from His steadfast love. The meaning of the law is this: there is no possibility of fellowship with God apart from His steadfast love.

AD LIB.

Are Winters Getting Milder?

BY ALFRED R. LOOMAN



SCIENTISTS, IN THE last few years, have been telling us that Winters are getting milder. They have projected this trend into the future and, presumably, in a few hundred years, the Arctic Ocean will be ice-free the year around. This melted ice, increasing the volume of the oceans, is expected to bring the shore line of the Atlantic up to the sixth floor windows of the Empire State Building. I am not sure where I have read all of this, but it seems possible that it came from the Sunday supplement of a newspaper rather than from a learned scientific journal.

But scientists were getting general agreement on this warming trend when the weather in the last couple of years made liars out of them. A number of records for cold and snow were set last year, and it is likely that these records will be broken again this year. What happened, and why were these scientists or pseudo-scientists wrong?

It is my theory that older men were writing these articles and they were predicting, not on the basis of statistics, but on the basis of personal comfort. The winter of 1962 may be as severe as the winter of 1922, if not more so, but our ability to withstand cold and discomfort, thanks to technological advances, has increased greatly.

Look at the changes that have taken place just in the heating of homes in those forty years. In 1922, on a zero morning, father had to jump out of bed into below-freezing temperatures, race downstairs, and start a fire in the stove or in the furnace. This may be great for character building but it doesn't rate high on the comfort index. Today, father can get up in a pleasantly warm room and walk a few steps to set the thermostat for daytime temperature.

Fuel has changed, too. Most homes now are heated with gas or oil, which have no fumes or waste. Years ago coal was almost the only type of fuel and what could be more depressing than shoveling coal from a dirty bin in the freezing dawn? If a house was heated by stoves, it meant keeping the coal buckets filled and this always required a trip to the wood shed for coal and kindling before retiring.

Once the fire was going there were still fumes and soot to contend with, both inside and out. And there was the never-ending job of cleaning out the stove or furnace and carrying out of ashes. Most homes, even with good furnaces, were unevenly heated and the win-

dows carried a perpetual coat of ice, a far cry from today's even heat and thermopane windows.

If he survived the starting of the fire in the morning, father still had the problem of getting to work, and if he drove, this was a big problem indeed. Today we step into a car that has been in an attached and probably a heated garage and back out into a street that has been cleared during the night by modern heavy equipment. A number of years ago, driving to work was considerably different.

First it meant getting hot water to fill the radiator which had been drained the night before. If there had been a heavy snow during the night, chains had to be wrestled onto each wheel, a particularly cold and frustrating job. Then came the task of cranking the car, a feat that would have made Hercules red in the face if he had tried it. Once the car was started, the driver had to race around the car and jump into the front seat to regulate the accelerator, risking life and limb by a possible fall on the ice and snow which had accumulated on the running board.

Once underway, the car had to break its own path through the snow, because there were no snow plows, and the high drifts were a difficult problem even for a Model T. The worst of it was, there was no heat in the car and what little speed the car attained only added to the wind coming through the cracks in the brittle isinglass. Even the main roads weren't cleared and the country roads were impassable, so the car bumped along the frozen ruts, while the driver hoped for the best and feared the worst.

Not only is life in the Winter more comfortable, but we also have more energy because we eat better. The selection of foods in today's grocery store changes little between summer and winter and the produce counter looks little different in January from what it looked in August. Fresh and frozen foods are available in great quantities and variety.

Is it any wonder that a scientist who lived through those uncomfortable winters should now feel that the weather was moderating? The change hasn't been in the weather but in the technology which has made cold weather bearable. The scientist may brag to his grandson that he waded to school in waist-deep snow, not realizing the grandson would, too, except that a snow plow had cleared the road while he slept.

The Orthodox Teacher and The Word of God

PREFACE

THERE IS NOTHING more exciting in the world than the disinterment of a document which has been lost in the dust of history and now suddenly reappears, a voice from the past, to speak to a new age with curious relevance and power. This some of us at Valparaiso University discovered several years ago when we began to look again at the famous theses and lectures of C. F. W. Walther on "Gesetz und Evangelium."

One reason for our interest in this voice from a quiet classroom in St. Louis almost a century ago was the fact that the first scholarly work to emanate from our newly acquired University in 1927 was a translation of these theses and commentaries by the sainted Dr. W. H. T. Dau, the first Lutheran president of the institution. We are his successors and we want to stand where he stood. Beyond this personal reason, however, there was the dawning realization that in these theses there was something which the Lutheran Church had seemingly forgotten and certainly under-emphasized. In the place of the Scriptural truth contained in them much of Lutheranism had succumbed to a completely alien fundamentalism, a shallow moralism, and a painful parroting of old words and phrases which had never passed through the purging fires of hard study of the Word of God. There was still power, we felt, in the old ways and the old paths of the classic Lutheranism which rang through Walther's theses. It is no accident that the last twenty-one of them began with: "The Word of God" . . .

In these bewildered days all of us are concerned about the state of the Church. Following Luther and Walther we at Valparaiso University feel that the state of the Church is to a very high degree dependent on the proper distinction between Law and Gospel. This is the heart of our problem. Those who find it elsewhere no longer share the concern of our fathers.

The proper distinction between the Law and the Gospel is in Walther's own words our "second most important doctrine." Justification by faith comes first, but it is never vitally understood unless we use the sharpening and clarifying principle of Law and Gospel in our interpretation of Calvary. We must always begin and end with the Gospel, and the Gospel begins and ends with the Cross. This is the magnificent "Einmaligkeit" of the Christian faith. The doors of Heaven have handles only on the inside. The distinction between Law and Gospel is the Lutheran description of the way in which these doors are opened and closed. By the proper distinction between the Law and the Gospel the centrality of the justification by faith is maintained. As we have seen again in recent

years, any other emphasis leads only to bitter controversy and tragic confusion.

To use another picture: If we compare doctrine to a wheel in which all of the doctrines are spokes radiating from the central doctrine of justification, then the distinction between Law and Gospel may be described as the rim which holds each spoke in place and keeps it oriented to the center.

Our studies have persuaded us again that here we are standing in an unbroken Lutheran line which extends back from Dau and Walther to the orthodox theologians of the preceding centuries and the Confessors of our days of early glory. For example, Walther quotes Gerhard: "The distinction between the Law and the Gospel must be maintained at every point. Remember this well — *at every point*. There is no doctrine which does not immediately require us to properly divide Law and Gospel." There is much evidence that Walther's burning concern for orthodoxy has survived, especially in the Lutheran Church-Missouri Synod. There is much less evidence that his definition of orthodoxy remains the standard by which orthodoxy is evaluated. The very fact that it is quite fashionable to discuss theological problems of all kinds without any reference to the doctrine of justification — the love of God in Jesus Christ — indicates that we have come a far way from the Friday evenings in St. Louis in 1880. And so it has become possible for brethren to separate in the dark atmosphere of misunderstanding, confusion, and error. Still gathered around the Cross, they turn away from it and from one another because our own darkness at noon has hidden the lifting and lighting glory of Jesus Christ.

With the publication of these theses and the commentaries written by various members of the University we hope to make our own small contribution to the sesquicentennial of Walther's birth. It is our hope, too, that the study of these great principles will persuade many of our brethren to look again to the rock from which we were hewn. Here there is no slanderous controversy and no reviling of brethren but only the green, peaceful pastures of the Word. To be sure, these theses contain a polemical principle, but the weapon they give us is fashioned by the majesty and mercy of God and not by human opinion and sub-scriptural theories. Clinging to these truths the Church will never be broken by the humanness of the Church Militant; and as a truly charismatic Church will become once more, in the words of St. Augustine, "a heavenly city which has truth for its king, love for its law, and eternity for its measure."

O. P. Kretzmann

THESIS I

The doctrinal content of the entire Holy Scripture, both Old and New Testaments, consists of two radically different teachings, the Law and the Gospel.

The problem, says Walther, is this: The Bible, more than any other book, seems full of contradictions. It seems to contradict itself not merely at the edges but at its center: How can we be saved? For instance, the Bible reveals the King who mercifully "forgave you all that debt." Yet the same King withdraws His forgiveness because "you do not forgive your brother from your heart." Does the King forgive freely or only conditionally? On the one hand, "God who is rich in mercy loved us even when we were dead in trespasses." On the other hand, "blessed are the merciful for they shall obtain mercy." Which is it? Merely to answer, both passages are biblical and therefore true, only tightens the tension. To solve the riddle we must remember that Scripture contains two radically different doctrines, Law and Gospel.

What distinguishes Scripture as Law from Scripture as Gospel? Is one human and the other divine? No, they are both the Word of the living God. Is this the difference: The Gospel is necessary, the Law may be dispensed with in a pinch? No, both are indispensable to each other. Without the Law the Gospel is unintelligible, without the Gospel the Law is unconstructive. Perhaps Law is the Old Testament, Gospel is the New? No, both Law and Gospel are in both Testaments. Then what differentiates them must be their different goals: Law is for condemnation, Gospel is for salvation. No, that is not the difference either. True, the Law condemns and does not save. But its condemnation should prepare men for the Gospel, for salvation.

Still, the Bible as Law differs radically from the Bible as Gospel. The Bible itself reflects their differences. For one thing, see how differently the Scripture says Law and Gospel are revealed. The revealed Law (say the Decalogue) people find familiar. It sounds like something they have heard before, at work in their own hearts, "their conflicting thoughts accusing or perhaps excusing them." Not so with the Gospel. This is "the mystery which was kept secret for long ages but is now disclosed."

Or see how Scripture distinguishes the demands of the Law from the gifts of the Gospel ("Thou shalt love the Lord thy God"—"God so loved the world that He gave . . ."); the conditional promises of the Law from the unconditional promises of the Gospel ("Do this and you shall live"—"By grace you are saved"); the threats of the Law from the comfort of the Gospel ("Cursed is he who confirms not all the words of the Law to do them"—"Come unto Me and I will give you rest"); the death of the Law from the life of the Gospel ("When the commandment came, sin revived"—"created in Christ Jesus unto good works"); the candidates for

the Law from the candidates for the Gospel ("The Law is not laid down for the just but for the sinners"—"He has sent Me to preach the Gospel to the poor, . . . the broken-hearted, . . . the captives, . . . the blind, . . . the bruised.")

THESIS II

No one is an orthodox teacher simply because he presents all the articles of faith according to Scriptures. An orthodox teacher must also properly distinguish the Law from the Gospel.

Orthodoxy means correct doctrine. For Lutherans there is ultimately only one doctrine, justification by faith for Christ's sake through the Gospel. To keep this doctrine distinctive is the life's work of the orthodox teacher. Therefore the truly orthodox teacher must distinguish the Law from the Gospel in order to keep this one doctrine distinct as he goes about his business of teaching all the articles of faith according to Scripture.

Accepting verbal inspiration says nothing, in itself, about the orthodoxy of a teacher. Pharisaic Judaism and Roman Catholicism assent as fully to the verbal inspiration of the Scriptures as does any Fundamentalist, but neither has been orthodox in its proclamation of the one doctrine of Christ which alone comforts sinners.

The orthodox teacher, therefore, subjects even so familiar a proposition as this, that everything in Scripture is an article of faith and must be believed, to the test of the principle set forth in this thesis. Scripture clearly states that "the soul that sinneth, it shall die." It states just as clearly: "He that liveth and believeth in me shall never die." To apply the same rubric — "teachings found in inspired Scripture" — to both of these statements is to become guilty of what Walther calls con-fusion, a fusing together of diverse elements which ought to be kept distinct. The Gospel of Jesus Christ, a message wholly unique in itself, can not be fused together with any other word of God (the Law) or any word of man. It is not merely one of many truths that the Scriptures teach. It is not even one of two equally important Scriptural truths. It is "the power of God unto salvation" and, as such, must be kept distinct and unalloyed.

THESIS III

Properly distinguishing the Law and the Gospel is the highest and most difficult art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience.

Coming immediately after Walther's definition of an orthodox teacher, this thesis warns us that orthodoxy is a goal toward which Christian pastors and teachers strive, rather than an achievement upon which they

rest. It is the result of a long lifetime of work and study and suffering, not a thing which any confirmand or seminarian may get easily and cheaply at confirmation or at graduation from a seminary or even from the laying on of hands at ordination.

Until a man has experienced in his own heart the full judgment and condemnation of the Law and the healing power of the Gospel, he has not "spiritually discerned" the Scriptures. And as he wrestles in agony with the Scriptures, he will welcome all the assistance and illumination he can get both from traditional formulations of their teachings and from all studies which add to his capacity to understand, experience, and proclaim the Word of God.

For the pastor or teacher, the decision as to whether a particular statement in Scripture is Law or Gospel meets its ultimate test in the use to which the Holy Spirit puts it in His dealings with men. If it drives men to despair, it is Law. If it conveys the forgiveness of sins, it is Gospel. But it does neither of these in the abstract. Neither Law nor Gospel can be preached effectively unless one knows to whom he is speaking and what it is they need to hear. The ability to distinguish between surface appearances and the real needs of men's hearts comes only with experience in dealing with real people who have real problems. In the process of developing this ability every Christian, especially the pastor or the teacher, will make mistakes. He is entitled to expect that, when his brethren overtake him in an error, they will properly distinguish between Law and Gospel in their dealings with him.

THESIS IV

The true knowledge of the distinction between the Law and the Gospel is not only a glorious light, affording the correct understanding of the entire Holy Scriptures, but without this knowledge Scripture is and remains a sealed book.

Walther perceived a danger confronting the church in his time. "May God who has kindled this light for us also preserve it," he said. "I am thinking particularly of you when I say this. We, who are old, will soon be in our graves. The light began to shine once more in our time. See to it that it does not go out again."

The "glorious light" in Walther's thesis is very necessary for any understanding of the Holy Scripture. Technical and philosophical discussions of "inerrancy," "truth," and "contradictions" can generate far more heat than light. Apart from the context of Law and Gospel, we cannot even rightly know what Scripture says about itself.

Scripture must be read for what it is — God's stern message of Law and God's comforting assurance of His love in Jesus Christ our Savior. Not all of Scripture is Law, for that would deprive it of the joy and

hope for which we prize it. Not all of Scripture is Gospel, for that would reduce its impact upon complacent hearts which, ignoring God's Law, would treat the good news of God's love with contempt. Neither is the Gospel of Scripture to be made into a club like the Law, nor the Law to be made into a new grace or way of salvation. Confusing the two would surely result in undermining the effect which Scripture must have on the hearers of the Word. In such confusion, even when Scripture is carefully read, it remains a closed book. Its message cannot be understood.

The Bible must be accepted for what God intends it to be — His *errorless* Word. It is written in men's language with men's grammar by human penmen. The ultimate Author is God. Some Biblical statements are hard for finite minds to grasp. But the truths of God's Law and Gospel are clearly stated. The clear passages must be permitted the role of interpreter for all of Scripture.

Both Law and Gospel are found in the Old Testament and in the New Testament. Law and Gospel may sometimes even be found in the same passage. But the great purpose of all of Scripture is to bring men to the knowledge and appreciation of God's love for them in Christ. Thus Scripture becomes "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect . . ."

THESIS V

The first method of confusing Law and Gospel is the most easily recognized and the grossest. It is the method of the Papists, the Socinians, and the Rationalists. Christ is made over into a new Moses or Lawgiver and the Gospel becomes a teaching about good works. At the same time those who proclaim the Gospel of the free grace of God in Jesus Christ are condemned and anathematized, as the Papists, for example, do.

So close does this proposition lie to the core of the Reformation controversy concerning the Gospel, that no pastor in our church will fall overtly into this kind of error. Yet the temptations to distortion are sufficiently seductive that a constant wrestling with the Word and self-judgment on our own preaching are called for.

Our willingness at times to inject the term, "Romanizing tendency," into the arena of liturgical controversy suggests that we may be losing sight of what the concern of the confessions for "Romanizing" really is, namely, the misunderstanding of the Law as Gospel, or of the Gospel as Law.

Suppose, for instance, that we feel called upon to urge our people not to externalize their religion and obedience into a mere formalism "as the Pharisees, Catholics, and some Lutherans do," for this readily becomes salvation by works. So far so good. But what is the al-

ternative? If we now suggest the need for a "faith that works by love," if we assert that genuine love eliminates the superficiality of the formal and becomes concretely helpful to the brother — have we then preached the Gospel?

The fact is that love or even faith, so demanded as the prerequisite for the truly Christian work, is only more Law, and like all Law its net effect is wholly condemnatory. Lutheran preaching is alert to this. It can exploit the condemning reality of man's incapacity to love. But it always returns to the Gospel, to the transforming dynamic, the new life, the dignity and joy of free sonship which is ours by baptism in the name of Jesus for the forgiveness of our sins. To make this continually alive and relevant is both the agony and the joy of the preacher.

Anything less than this is mere moralizing. It reduces the Gospel to a teaching about good works. It obscures the full condemnation of the Law. However true and strong the accent on love and its effects may be in itself, it leaves the net impression that Jesus' achievement was to revitalize the Law with the motivating force of love, and that His own perfect demonstration of this summons us to this kind of obedience. Thus Christianity becomes a form of humanism, and Christ is robbed of His honor as Savior.

THESIS VI

The Word of God is not properly divided: 2) when the Law is not preached in its full sternness and the Gospel is not preached in its full comfort but, on the contrary, Gospel elements are mixed with the Law and Law elements are mixed with the Gospel.

The theory of this thesis is easily stated. Its practical application is considerably more difficult. Walther himself rejected the topographical division of the sermon into one part Law and one part Gospel. He recognized that a single sermon could contain both Law and Gospel. In spite of all his clear theory, however, Walther's own sermons frequently divide Law and Gospel topographically or even contain no Gospel at all. And Walther's practice has at this point at least found as many followers as his theologically more sophisticated theory. It is only a step from this topographical method to the equation of Law preaching with hell-fire and damnation preaching. And Walther's own comments on the preaching of Law have paved the way for that equation in a way that Walther consciously rejected.

The purpose of the preaching of the Law is not to make people think that they are worse than they really are. It is not even to make them feel bad. The preaching of the Law prepares the hearer for the Gospel by showing him his need. Law preaching at its best shows a man to himself as he really is. The Law does not create a new situation in the life of the hearer; rather it reveals the existing situation. One of the most ef-

fective barriers to the proclamation of the Gospel is the hearer's pride in what he is and does. This may be pride in his good works; it may also be pride in his contrition and godly sorrow. As the Law exposes this pride its function may be compared not only to medical diagnosis but also to the surgical knife. It leaves neither proud self-confidence nor masochistic self-abasement untouched. At its best the preaching of the Law touches each of us at the point where our own ignorance and distrust of God are the basis of our existence. The Law's revelation of the false center of our existence results in anxiety and terrors of conscience, both in the unregenerate and in the Christian man.

The evangelical preacher can and must touch on the sore spot of sin which lies within each of us in order to give us a new kind of existence at precisely that point through the comfort of the Gospel. He can dare to expose the most basic anxieties and to allow all the terrors of conscience to become conscious because he has a Gospel which overcomes each and all of them by creating a new existence in his hearer through the forgiveness of sins.

There are two dangers here. One is that the preacher does not speak the Law directly to the hearer where he is. The preacher may even evade the Law because he is afraid to deal with the sins that are actually troubling the hearer. The other is that he finds it easier and more popular to really "give 'em hell" about sins which are obviously not problems in his congregation. In the latter case he may even succeed in inducing a vicarious satisfaction in this participation in the condemnation of sin. He cannot, in either case, work that repentance in which faith comes into existence.

Whichever road is chosen, the real tragedy is that the full comfort of the Gospel is not preached to people in their sinfulness. The preaching of the Gospel is meaningless to the unrepentant and the preaching of the Law has no value in and for itself but only as preparation for the proclamation of the Gospel. The preacher whose insights into the sinfulness of his hearers are shallow cannot possibly show deeper insight in his proclamation of their forgiveness.

THESIS VII

The Word of God is not properly divided: 3) when the Gospel is preached before the Law; when sanctification is preached before justification; when faith is preached before repentance; when good works are preached before grace.

The distinctiveness of the Gospel depends on its placement in the actual presentation. Numerous recent catechetical instruction materials, when weighed by this thesis, are found wanting. In some of them the Ten Commandments are presented with "positive" meaning — a model of minimum moral instruction. When this is done, and the Commandments are still left at the beginning of the catechism, the catechumen

is being taught sanctification before justification, good works before grace, Gospel before Law.

Other catechetical manuals apparently circumvent this danger by putting the Decalogue last in the sequence as a teaching of the fruits of faith. Baptism or the Creed then frequently moves into first place. But this falls under Walther's strictures against faith before repentance.

Walther, like Luther, has theological reasons for his conviction that the Decalogue must come first and remain Law. Since neither the Decalogue nor Luther's explanations of it mention Christ, they can hardly be Gospel. For the catechete who has forgotten why the Decalogue must come first and come as Law this constitutes a temptation to "improve" on this chief part by making it "more evangelical." But actually this only dilutes the Decalogue and, worse yet, diminishes the extent of sinfulness which the genuine Gospel can forgive. To inject or to discover something "positive" in the Law is to remove some of the positive comfort of the Gospel, to diminish and detract from the merit and benefits of Christ.

The fact that catechumens are spiritual children does not mean that the Decalogue must be handled with kid-gloves for them. We know no alternative for leading children (and adults) to repentance except the one way Christ led all to repentance, i.e., by radical confrontation with the one central commandment in each part of the Decalogue, to wit, "You ought to fear and love and trust God 100%, but you don't."

By deadening the Decalogue, we weaken the Gospel. While we may say that we are giving spiritual milk to infants, it may actually be chalk-water and ultimately deadly. For before very long the catechumen discovers that God's Law gets at him anyhow and exposes his worry, unbelief, personal hatreds, even his hatred of God. When forced to face up to the severity of the Law as it actually does its condemning work on him, he despairs, for the Gospel he has learned to believe is not big enough to take care of this severe accuser. The hallmark of the maturing Christian is his ability to face up to the *full* severity of the Law because the greater good news of the Gospel is that, when a man is in Christ, even this great accuser cannot ultimately get at him.

THESIS VIII

The Word of God is not properly divided: 4) when the Law is preached to those who are already in terror on account of their sins or the Gospel to those who live securely in their sins.

Does this mean that every Christian must be a clinical psychiatrist? How can the untrained person distinguish between a genuine conviction of sin and a guilt-complex? How can anyone look into another man's heart and determine whether he is a true child of God or a hypocrite?

"The Lord knoweth them that are His" — and we do not. And yet we must, in our preaching and teaching, proceed from some assumption about the spiritual health of those with whom we deal. We ought, therefore, to be grateful for any tool, any method, that enables us to base our diagnosis of a man's condition on something more substantial than mere hunches. We should eagerly appropriate to our Lord's service whatever insights secular science may offer us into the complexities of man's mind and behavior.

The Law is intended to serve as a schoolmaster to bring men to Christ, as dynamite to blast the hardened sinner out of his security. But appearances are often deceptive. Apparent hostility to Christ and to the Gospel may be the mask of a terrified heart, while a pious "front" may conceal the heart of a Pharisee. Following the example of his Lord, the evangelical pastor or teacher must know when to speak forgiveness to publicans and harlots and to denounce the sins of scribes and Pharisees.

We must, of course, reject any notion that the strong medicine of the Word is intended merely to produce well-adjusted personalities or to create peace of mind in sinners who are not at peace with God through our Lord Jesus Christ. But above all we must remember that the medicine of the Word is strong — strong enough to kill if it is improperly prescribed.

THESIS IX

The Word of God is not properly divided: 5) when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace; in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace.

In Walther's opinion, this thesis was one of the most important in the entire series. Here we must examine our concepts of "faith." Do we know what "faith" means, and how it is called forth?

Lutherans and Reformed are in outward agreement on the doctrine of justification. They point to Christ as the Savior of all mankind. But Lutherans and Reformed differ in their attitude toward the means of grace. To the Lutherans, saving faith is wrought by the means of grace — the preaching of the Gospel and the administering of the Sacraments of Holy Baptism and the Lord's Supper. Their effectiveness does not depend upon human efforts at all. Many of the Reformed sects teach differently. They would have the sinners who truly confront their sin writhe in agony and utter sighs until they think they have experienced forgiveness. As soon as we direct people's attention to their own feelings and away from what God is doing for them through the means of grace, we are confusing Law and Gospel.

Walther felt that this error was common to the Reformed of his day. That is one reason he devoted five lectures to this one thesis. But our own times have seen the perpetuation of the error. Apparent agreement between Lutherans and others on certain doctrines like justification or inspiration of Scriptures provides a simple excuse for overlooking fundamental differences. Those who teach that the way to salvation is self-abasement and self-conscious breast-beating are misguided guides. Those who encourage sinners stricken by the Law to purge themselves until they feel clean again in God's presence are placing the assurance of salvation on the precarious basis of emotions.

The truly Lutheran approach is quite different. Its emphasis is not on human resources which fail, but on divine resources which fail not. It points the stricken sinner not to the Judas-rope of spiritual suicide, but to the gracious love of God extended in Word and Sacraments.

Walther associates the error condemned by this thesis with a low opinion of the means of grace. He would not allow any depreciation of the significance of the Sacraments in favor of the Word. Those who rightly understand the distinction between Law and Gospel also understand the proper use or abuse of the means of grace.

THESIS X

The Word of God is not properly divided: 6) when the preacher describes faith as though the mere acceptance of certain truths, even while a person is living in mortal sins, makes a man righteous before God and saves him; nor is the Word of God properly divided when the preacher describes faith as justifying and saving because it produces love and renewal of life.

The caution conveyed in this thesis is the more necessary in any era, like our own, in which the church wrestles for the preservation and continued affirmation of its orthodoxy. There is the danger that in the very hardening of battle lines orthodoxy becomes self-conscious, fearful for its own survival, and that it seeks security in subjecting itself to forms and definitions rather than in judging and creating them.

Anxiety for orthodoxy to the point of sterility is expressed in the confession of a pastor, "Every time I write a sermon I pray to God to preserve me from preaching false doctrine." To the extent that this kind of negative self-consciousness dominates sermonizing, one may well wonder whether "faith" has not been reduced already to the "mere acceptance of certain truths," and whether this kind of "faith" is legitimately urged as the key to the unity of the church.

Let us attempt a distinction. We ought not confuse our proclamation of Christ with the expounding of the body of doctrine. Faith is born when Christ is so proclaimed that hearts let go every delusive hope, seize

Him, find in Him all good, and turn to Him for refuge in all distress. The body of doctrine comes afterward. It is the product of faith, not *vice-versa*. This faith alone can produce and preserve both unity and orthodoxy. It alone is qualified to formulate its confession and to declare it to today's world in the face of today's enemy.

"Faith" as the acceptance of the body of doctrine or the conviction of orthodoxy is powerless. When we think and speak thus of faith, we readily fall prey to the danger Walther cites in the second part of the thesis. In the face of the failure of such "faith" to bear fruit, we find ourselves urging upon our people what a living faith ought to be and do — as though by the warning against unfruitfulness a living and fruitful (therefore a true saving) faith can be created.

THESIS XI

The Word of God is not properly divided: 7) when we offer the comfort of the Gospel only to those who are contrite out of love for God and not to those who are contrite out of fear of God's wrath and punishment.

This thesis, despite its resistance to English translation, is still up to date. People still make the mistake of saying, as a Lutheran, theologically trained psychotherapist recently did: "A Christian is sorry for his sin, never because he fears God's anger, but only because he regrets disappointing the God he loves." Presumably, if some poor Christian should fret over God's wrath, the therapist assumes (as other Lutherans do who have forgotten their theology) that there is no such thing as divine wrath against sin.

But suppose the poor penitent does let his sin terrify him, what then? Well, then, the therapist concludes that obviously there must be something else wrong with the man, something else than sin. Sin, supposedly, is not that terrifying. What the man needs, it is said, is not the Gospel (that would be talking past his "real needs") but psychotherapy. The Gospel is thus reserved only for those with a special brand of sorrow, those who are sorry they have let God down and have hurt His feelings. But to worry about the divine wrath would be, as the jargon goes, immature and unworthy of a well-adjusted personality.

"Unworthy!" Roman Catholic theology, Walther recalls, would say that too: The penitent who repents out of mere fear is not yet worthy to be forgiven. His sorrow is not yet rarefied enough to merit the priest's absolution. Instead of absolving the man, says Walther, the priest would probably advise him, "Why don't you go to a surgeon and have your blood let? Perhaps when you are rid of your sluggish blood you will feel better."

But Roman theology was not the only offender. Walther was at least as angered by the pietists. They too expected, as a precondition of the Gospel, a sorrow which was spiritually refined and reasonable. Craven

fear, especially for one's own neck, was still too crassly self-centered to meet their standard of genuine contrition. Today pietism only sounds more clinical: The client who is frightened by his resentment of God suffers from an "illusion" and needs first to come to terms with "reality." (Luther, by this standard, becomes a theological embarrassment, and so do David and Peter and Paul.)

The fallacy here, whether papistic or pietistic, is again the confusion of Gospel with Law. According to this fallacy, to deserve the Gospel a penitent is first expected to have that kind of love for God which, really, he cannot possibly have unless the Gospel is spoken to him first. Thus Christ, the Friend of sinners, is reserved only for very apologetic, very mannerly sinners — a rare species, in any case.

Imagine, says Walther, how the pietists would have to rewrite the case-histories in Scripture. For example, Peter on Pentecost. He flatly accused his hearers of murdering the Messiah, and "when they heard this they were cut to the heart." They reasoned, "If we have done that we are doomed." They did not say, "Oh, we feel so sorry for having grieved our faithful God." Nor does the Apostle say, "My dear folks, we must first investigate the quality of your contrition, whether it stems from love of God or fear of hell." No, he accepts their repentance by baptizing them "in the name of Jesus Christ for the forgiveness of sins."

THESIS XII

The Word of God is not properly divided: 8) when contrition is placed on a level with faith as the cause of the forgiveness of sins.

The distinctiveness of the Gospel suffers in American Christianity because of this in our day. Although, as Walther says, it is unlikely that a Lutheran preacher would ever consciously acknowledge this perversion, it frequently happens that preachers who claim to be true Lutherans mingle Law and Gospel by the way in which they describe contrition. Either they say too much or they say too little about contrition.

The notion of contrition and repentance common in the piety of our people (and therefore in our preaching?) is that contrition is "feeling sorry for my sins." And for the man who cannot find this feeling in himself, who does not feel sorry, there is no forgiveness.

Ironically enough, this notion of contrition as a psychological state is basically the medieval scholastic notion which drove young Martin Luther to despair. His 95 Theses, the manifesto of the Reformation, criticize this arch-Roman tendency as enmity against the Gospel. These theses point the sinner away from his feelings of remorse or lack of the same to the true treasure of the church, God's Gospel.

Walther reminds his hearers that there are no emotional or psychological criteria for contrition. The minimum that a man *must* do in contrition is acknow-

ledge that God's condemnation of sinners is indeed true of him. This may be accompanied by certain feelings, but *need* not be. In fact, Walther maintains from personal experience that a man can have contrition without being aware of it.

When contrition is perverted, the Gospel is also debilitated. Frequently it is even completely circumvented with such expressions as: "If you feel sorry for your sins, God will forgive you." This sounds as though there were a necessary connection between my feeling sorry and God's *having* to forgive me — as though my contrition triggered the whole process and compelled the forgiveness.

If this were true, then the Gospel of Christ's suffering and death for me is only a part of the story. It is no accident that the Scriptures never say: Feel sorry for your sins, and God will forgive you. Rather they say: Repent and believe the Gospel; Believe on the Lord Jesus Christ and you will be saved.

God forgives sinners for Christ's sake, not for contrition's sake. That's the Gospel's truth.

THESIS XIII

The Word of God is not properly divided: 9) when the preacher appeals for faith as though a person could make himself believe or at least co-operate in coming to faith instead of preaching faith into a person's heart by proclaiming the promises of the Gospel.

It is no comfort to the despairing sinner to be hounded by exhortations to "believe the Bible" or to "decide for Christ" when the whole nub of his problem is that he lacks the power either to believe or to accept. Indeed, the logical alternatives of these appeals demonstrate their inherent "lawishness." And the use of such appeals merely generates deeper despair which may finally take the form of a refusal to expose one's self to the painful frustrations of this kind of exhortation.

The Gospel never commands; it only invites and promises. The power to accept its invitations and promises does not reside in the man who hears them, but in the Holy Spirit. Truly evangelical preaching concentrates, therefore, upon proclaiming Christ, certain that this word will not return void and that, through it, the Lord will add to His Church those who should be saved.

The man whose faith is grounded in some effort of the will or in some response of his emotions can never be free from the nagging fear that some weakening of his will or some change in his emotions might rob him of his faith. But the man who recognizes his faith as the response of the Spirit bearing witness within him to the promises of the Gospel has the certainty that, whatever fluctuations there may be in his will or his feelings, "He which hath begun a good work in him will perform it until the day of Jesus Christ." Evangelical preaching at its best directs men away from concen-

tration on their own faith to concentration on the sure promises of God spoken to them in Baptism and in the Gospel of the cross and resurrection of Jesus Christ.

THESIS XIV

The Word of God is not properly divided: 10) when faith is required as a condition of justification and salvation, as if a person were righteous in the sight of God and saved, not only through faith, but also on account of his faith, for the sake of his faith, and in view of his faith.

Faith is not an end but a means to an end. By itself the act of believing has no intrinsic value. James said: "The devils also believe, and they tremble." Mere believing that the weather is clear does not dispose of the storms. But faith in the work of Christ is effective because it harnesses us to His power. It is the redemption of the Savior which saves us, not our strong faith or our firm convictions. Faith is important as the hand that receives the Bread of Life.

It is strange how men have distorted the place of faith. Some would suggest that God waits to save us until He sees whether we will offer Him the obedience of our faith. Walther strenuously opposed that mistaken notion. He had to resist the false teaching that the reason some are saved while others are lost is that God knew from eternity which ones would believe. It was as if the ability to believe made all the difference. Here was surely a confusion of Law and Gospel.

Human ingenuity devises all manner of means to provide human beings with some credit for their salvation. Even the simple invitation to believe on the Lord Jesus Christ and thou shalt be saved" becomes distorted into an injunction to "believe, and because of your belief you will be more entitled to the grace of God." It is hard for men to confront the fact that not even the act of believing is to their credit in the balances of God. The truth is we do not want to concede that we have nothing at all to do with our salvation. Yet it is a free gift of God in Christ. That is the meaning of the Gospel. To permit ourselves the luxury of so small a contribution as our readiness to believe waters the Gospel down with our fulfillment of a requirement. And a Gospel which is watered down with even this little bit of Law is no Gospel as God would spell it out. Neither does it provide the comfort we need. Who could tell whether we then had enough or the right kind of faith to save ourselves?

The glory of the Gospel is that we have nothing to offer, while God has everything to offer. And He does so freely when He justifies us for Christ's sake, through faith.

THESIS XV

The Word of God is not properly divided: 11) when the Gospel is turned into a preaching of repentance.

One of the most difficult tasks confronting nineteenth century Lutheranism was the resolution of this dilemma: We are supposedly saved through faith without the works of the Law. The Law, however, demands faith. Faith is, therefore, a work of the Law and we are not, in fact, saved without the works of the Law.

Some Lutherans attempted to resolve the problem by denying that the Law demands faith. The Law demands works. The Gospel demands faith. This, however, resulted in a second problem. If faith is required not by the Law but by the Gospel, then unfaith must be condemned by the Gospel. Since unfaith is the basic sin, it would follow that the Gospel both condemns unfaith and calls us to repentance. The Gospel had become a preaching of repentance. At this point it seemed impossible to avoid the position of the antinomians who held that since unfaith was the basic sin, the preaching of repentance was to begin with the Gospel rather than with the Law.

The problem proved to be a most difficult one for Walther's contemporaries. Walther, however, clearly outlines the basic elements of its solution. He first establishes the fact that faith is not our work in response to the Law but rather God's gift to us through the Gospel. He then points out that the man who does not have this justifying faith has unfaith and that this unfaith, like all sin, is condemned by the Law. The first commandment reveals and condemns all unfaith and distrust of God without offering any possibility of forgiveness or salvation from sin. The Law, therefore, knows nothing of justifying faith. The Gospel offers forgiveness but does not condemn the lack of faith in that forgiveness.

It is impossible to maintain the distinction between Law and Gospel if faith is understood as man's obedience to God rather than man's receiving the gracious promises of the Gospel from God. The same difficulty in maintaining the distinction between Law and Gospel arises whenever the attempt is made to preach the grace of God on the basis of the Commandments.

THESIS XVI

The Word of God is not properly divided: 12) when the preacher tries to make people believe they are truly converted as soon as they have ridded themselves of certain vices and engage in certain virtuous practices.

True, the future pastors to whom Walther addressed this thesis were not likely to preach moralism publicly. But moralism, nonetheless insidious, might easily infect their private ministrations, especially their exercise of church discipline. Walther cites examples. A drunkard, suspended from church membership, now manages to stay on the wagon. A habitually profane parishioner, admonished by the congregation, overcomes the habit. A delinquent communicant, pastorally prodded, begins

to reappear at the Sacrament. A stingy congregation, pressured by a stewardship program, becomes generous. In the face of such conspicuous reform, the pastor is terribly tempted (and even more, his people) to equate the new look with spiritual rebirth. If he succumbs to this fallacy, he is a hireling and not a shepherd.

But spiritual rebirth there must be, if the work of a congregation is to count for anything — anything more, that is, than rotten fruit from a rotten tree, a stench in the nostrils of God. Still, to talk of rebirth nowadays would sound like a platitude. By now our Lord's advice to Nicodemus to be born again seems a truism, self-evident and hence irrelevant. Nicodemus' astonishment is even hard to imagine. It is a wonder he did not yawn and say, "Of course I must be born again, but what really counts is . . ." What we suppose our people need is a shot in the arm and not repentance, certainly not daily repentance. What is repentance good for? (The truth is, what is anything good for without it?) Who has time to worry about the parish's penitential life the way he worries, say, about its stewardship life? (The truth is, what is an annual pledge worth, or a debt retirement, without repentance?) Repentance? Why, there is not even a committee for that, also nothing in the budget. Does "Repent" still mean what it once did: Change your mind, replace yourself, go dead and come back alive? If not, aren't we speaking mere words when we speak of "church life"?

But where there is rebirth, by water and the Spirit, where the old man drowns and dies daily and the new man daily arises, there everything is alive and good, not only church work and sober activity but also Christian leisure and play. Walther liked Luther's remark: If Adam had retained his original innocence, he could have spent his life doing anything he pleased, fishing for trout, catching robins, planting trees. Walther dares to add, to seminarians at that: Whatever a repentant, reborn man does is godly — "even when he treats himself to a hearty meal, eats or sleeps."

THESIS XVII

The Word of God is not properly divided: 13) when faith is so described — in its strength, in its conscious presence, and in its fruitfulness — that it does not apply to all believers at all times.

The Gospel loses its distinctiveness when a Christian is described as anything more than a Christ-covered forgiven sinner. The distinction between believer and unbeliever is not the difference between saint and sinner, but between forgiven sinner and unforgiven sinner, between Christ-covered sinner and uncovered sinner. The uncovered sinner is only sinner. The believer is sinner and saint. The description of any existing believer must acknowledge both aspects.

The believer's life is a struggle between his two selves, and the victory of saint over sinner in him is not complete in his lifetime. Any preaching which leads him

to think that this victory is or ought to be complete drives either to despair or to pride, i.e., to disbelieving the Gospel as God's true description of him. "Forgive us our trespasses" is the constant prayer of the believer, not the unbeliever.

Walther attacks the following false descriptions:

1. A Christian is free from all anxiety, doubt, and unpleasant feelings.
2. A Christian has a gentle temper.
3. A Christian is as patient as Job.
4. A Christian never commits a gross sin.
5. A Christian does not fear death.
6. A Christian is always fervent in prayer.

These exaggerated views of a genuine Christian are false and incorrect. Most Christians are excluded by such criteria, even saints no less than St. Paul or Martin Luther. Most incriminating is the fact that these descriptions exclude the Gospel — the Gospel which says that the merits of Christ are big enough to make and keep me a Christian in the face of my doubt and despair, my irritable temper and impatience, my gross sins and fear of death, and even my lack of fervency in prayer. The opposite qualities may be present in any particular Christian's life, as *signs* of God's work in him, but they are not necessary elements of the universal description that fits all believers at all times.

THESIS XVIII

The Word of God is not properly divided: 14) when the description of the universal corruption of mankind creates the impression that even true believers are still under the control of ruling sins and are sinning purposely.

God speaks nothing but judgment upon those who are not in Christ Jesus. But to those who are in Christ Jesus there is no condemnation. Therefore, even though they daily sin much and, indeed, deserve nothing but punishment, it is equally true that it is not they that sin, but sin which dwells in them. The Christian's anguish is not, therefore, a kind of despair beneath the wrath of a still-angry God, but a painful yearning to be delivered from the fleshly body of death which prevents him from doing the good that he wants to do and which compels him to do the evil that he does not want to do.

Here is where Luther's insight into the Christian as a man *simul justus et peccator* (at the same time just and a sinner) becomes a valuable guide to the evangelical preacher. The Christian as *peccator* is indeed a transgressor of the Law and must be told so. But this same Christian — *justus* because God Himself has pronounced him so — is free from both the power and the condemnation of sin. He is to be addressed as one who shares God's hatred of sin, not as a willing servant of sin.

Evangelical preaching does not attempt, therefore, by enumerating sins to drive the believer to despair. Its purpose, rather, is to warn the believer against the

power of the flesh which still wars against the spirit within him, and to remind him of his need for those means of grace through which the heavenly Father has promised to renew his strength. So long as he continues to avail himself of these means of grace, it is to be assumed that he is a fellow believer, however strong the flesh may still appear to be within him. The judgment that he has become a heathen man and a publican is not properly based upon the nature of his transgressions but upon a contemptuous attitude toward the means of grace.

THESIS XIX

The Word of God is not properly divided: 15) when the preacher speaks of certain sins as if they were not of a damnable, but of a venial nature.

During Walther's early ministry in America, the grip of Puritanism had not been loosened. God's Law had many supplements supplied by religious men. The periodic revival movements frequently found their most enthusiastic response when the terrible punishments of eternity were graphically described for all sins great and small. The Romanists provided a convenient alternative for more easy-going Christians. They divided sins into those that were damnable and those that could somehow be worked out.

Now Walther was opposed to all who would teach for doctrines the commandments of men. God's Law was severe enough. But he also denounced every effort to minimize the ugliness of that which violated the holy will of God. Where God's Law had been broken, there could be no glossing over the offense. The Apostle James said that "whoever offends in one point, he is guilty of all." No human agency could relieve the burden by declaring some sins to be of no real consequence. Every sin flouts the Law, and God's justice cannot accept a human satisfaction for even a part of the wrong.

In our day the nature and consequence of sin have lost their punch for most people. Sin assumes flagrant forms so often, and the will of God is scorned so easily, that we become accustomed to wickedness. Evil-doers get by man's laws, and seem to suffer no ill effects from breaking God's Law. It is no longer polite to speak of the damnation that awaits sinners who fail to repent. The wispy illusion is held that somehow God will overlook human frailties.

But Walther's emphasis in this thesis is upon the fact that divine Law is the Law of a just and holy God. To make it less than that is to deceive ourselves. If we do not keep it, we must face the awful consequences. By recognizing the full significance of the Law in our lives, we are more ready to understand and appreciate the glorious blessing of the Gospel of Christ. Unless Law and Gospel receive their due place in our thinking, our confusion can lead to our disaster.

The joy of the Gospel is that it covers every sin,

great and small. Thank God that we do not have to reckon with "venial" or small errors which we must balance with a certain amount of good behavior. We have comfort in knowing that our Lord has paid the full price.

THESIS XX

The Word of God is not properly divided: 16) when fellowship with the visible orthodox church is required as a condition of salvation, and salvation is denied to every person who errs in any article of faith.

Walther's proposition is not satisfied if we merely grant that people in heterodox churches also may be saved. Any degree to which orthodoxy is interposed as a condition must also be rejected.

This thesis expresses Walther's concern for distortions possible in connection with what we are accustomed to call "the true visible church." Catechism question 184 defines it as "that denomination . . . which has, teaches and confesses the entire doctrine of the Word of God and administers the sacraments according to Christ's institution."

On this point the times demand a lively and free discussion in our church. To some this statement is a joyful and unapologetic affirmation of the treasure of our Lutheran heritage. To others, however, it appears to inject an element alien to true Lutheranism.

What the Catechism seems to do, is to make the purity and entirety of our doctrine the basis for an appeal to loyalty. This is a subtle shift, however. The call at this point is not for loyalty to Christ, but to that denomination, namely our own, which conforms to the definition. Thus an alien suggestion enters, offering a church with its purity of doctrine as an object of faith and source of security, rather than Christ alone. What is created, then, is a certain zealotry for one's own particular denomination.

How often men have said: "We are small, misunderstood, slandered, persecuted. But we possess the highest treasure, the pure doctrine. We are the true visible church. Since any deviation from the truth of the Gospel imperils souls, we offer men their greatest security." Is this the consequence of our doctrine? If so, have we not turned men's eyes from the cross to the church, from Christ to denominations, from the Word of forgiveness to doctrinal systems free from error? Does not this obscure the Gospel and rob Christ of His honor?

The reply, of course, is that we have done nothing of the kind. By the insistence on purity of doctrine we exalt the cross of Christ as the only hope of sinners; for any perversion of divine truth at any point is a deadly dagger aimed at the heart of our faith.

But is not even this a distortion, an inversion? Does the doctrine defend the Gospel, or the Gospel the doctrine? Rather than say "Let us keep the doctrine pure

in order to defend the Gospel," ought we not be pleading, "Let us cling to the heart of the Gospel. Let us magnify the merits of Christ and permit nothing to detract from His glory. Let us constantly measure all of doctrine from this core, for only so do we keep any and all doctrine pure!"

Perhaps the consequences of an insistent emphasis on this definition of the "true visible church" are more devastating than we have ever imagined. Certainly this problem merits our earnest and prayerful study.

THESIS XXI

The Word of God is not properly divided: 17) when we teach that the Sacraments save merely through their superficial performance (ex opere operato.)

Walther smarted under the attack from the "fanatics." Lutherans, it was said, like Roman Catholics, neglect conversion and rely on the merely superficial fact that they are baptized and communed. What chagrined Walther was that the criticism (much as it misconstrued the Lutheran Confessions) unfortunately had some basis in fact, among some off-beat Lutheran theologians and among Lutheran communicants generally. Walther might have felt the same embarrassment today.

Then, as now, some "high church" Lutheran theologians differentiated themselves from the Calvinists by thumping for a new sacramentalism which, alas, was neither Lutheran nor authentically catholic. They repudiated their Lutheran heritage, which, with Augustine, had located the power of the Sacraments in the sacramental Word, the *visible Verbum*. They disliked saying that the Sacraments, like the Word, had the power to forgive sins only through faith. They preferred to say the Sacraments conferred benefits different from those of the Word and without the Word's strict need of faith. They claimed that persons once baptized were unalterably members of Christ's Body and, in the Lord's Supper, enjoyed His glorified life, independently of their faith or "unfaith" in His promises. Thus the power of the Sacraments was not the Word, and the effect of the Sacraments was not faith. This is *ex opere operato* — an act effective simply by the doing of it.

Ironically, Lutheran communicants — the very "low church" ones, in fact, who may protest the foregoing sacramentalism — come under the same condemnation. Says Walther: "Many Lutherans determine by the calendar whether it is time for them to go to Communion again, because they imagine that going to Communion is a *work* which a Christian must perform and which he cannot afford to neglect. Thus they approach the altar and eat and drink death and damnation to themselves . . . It is a pity that many think and say: I have been brought up to consider it my duty to go to Communion. If I perform this duty, then I feel sure of my salvation." This, too, is *ex opere operato*.

For both kinds of "operators," the Wordless sacramentalists and the calendar communicants, Walther has an evangelical corrective. To the former he says: "It is an act of great kindness on the part of God, knowing how slow we are to trust even after we have become believers, to add external signs to His Word, for . . . the gleaming star which beams from the Sacraments is His Word." And to the second group he says: "The Lutheran Church regards the holy Sacraments as the most sacred, gracious, and precious treasure on earth. She knows well that God is not a mere master of ceremonies, who decrees what minimum rites we should observe for membership . . . The Christian Church is not a Masonic fraternity."

THESIS XXII

The Word of God is not properly divided: 16) when a false distinction is made between spiritual awakening and conversion; or when a person's not being able to believe is interpreted as though he were not permitted to believe.

The distinctiveness of the Gospel is sacrificed when faith is psychologized. Both rationalism and papism have ways, which any Lutheran can easily spot, of keeping men away from Christ. But there is a more refined way of accomplishing the same end. Walther labels it Pietism.

It is not the "touch not, taste not" variety of Pietism that Walther has in mind here, but the Pietism that insists on putting a man through the mill before it will let him come to Christ. It operates with the assumption that there are three kinds of people: converted believers, unconverted unbelievers, and a middle category of "awakened" but basically unconverted people. (This middle category consists of what many of us like to call "dead wood.")

The New Testament will not allow this trichotomy. It knows of only two categories. "If any man be in Christ, he is a new creature"; "he that hath not the Son of God hath not life." The New Testament knows nothing of any imaginary "middle category" of men who may be "awakened" by a preaching which requires some traumatic inner conflict before there may be a "surrender to Christ." Such preaching is really just another preaching of work-righteousness. It makes "the struggle of coming to the faith" a prerequisite for receiving the Gospel. This is putting the cart before the horse. It is confusing Law and Gospel.

Faith does not bring me to the Gospel. Rather, the Gospel summons me to faith. I do not break through to the peace of the Gospel after I have experienced some great inward conflict. Rather, after the Gospel has broken through to me, it touches off a conflict between flesh and spirit within me. Conflict comes after conversion and faith, not before.

The pastor is up against this kind of confusion when a parishioner confesses that he doesn't "feel like a

Christian, doesn't feel forgiven," and therefore fears that he has never really been forgiven and that God doesn't want him to believe. If he happens to know the word "predestination," he may confess that he fears that he has not been predestined to salvation.

What about the man who suffers from this kind of fear? The Pietists call him a "middle man," essentially an unbeliever. Walther insists that he is a believer, that he has faith, even though it is a weak faith. He would comfort such a person with the reminder that the Gospel is not a matter of how I feel about God but a proclamation of how God feels about me. Faith in that Gospel, Walther maintains, is simply the receiving of this good verdict about me from God. There will always be reason for me to wonder why God should give me such a good verdict, but I can not refuse to accept it without calling Him a liar.

Merely to tell a troubled parishioner that his very concern about the problem is the best assurance that he has nothing to worry about is no proclamation of the Gospel; it is merely another subtle way of keeping him away from Christ. Concern about one's spiritual poverty is not a basis for assurance and confidence. The one basis for such assurance and confidence is Jesus Christ, given into death for his sins and raised again for his justification.

THESIS XXIII

The Word of God is not properly divided: 19) when one attempts to use the demands, threats or promises of the Law to motivate the unregenerate to turn from their sins to good works and thereby become godly; or when one attempts to compel the regenerate to do good works by making legalistic demands rather than by exhorting them in an evangelical manner.

The Law is not capable of producing good works, either in the regenerate or in the unregenerate. It can and does expose evil works for what they are and may thus, by pricking consciences or arousing fears of punishment, bring about improvements in personal and social morality, i.e., civic righteousness. Civic righteousness has its own reward, but it does not make the unregenerate man godly nor does it add anything to the godliness of the regenerate.

Thus the "fire-and-brimstone" preacher confuses Law and Gospel if he supposes that a vivid description of the terrors of Hell can frighten men into godliness, or that rhapsodizing about the glories of heaven can seduce men into godliness.

Godliness is nothing more or less than God's approval. Behind every attempt to legislate godliness stands the ancient heresy that a man's approval by God is determined, in whole or in part, by the verdict of the Law. This heresy is reinforced by the false notion that the success of the Church's witness can be judged by the degree of moral improvement that it brings about in

its own fellowship and in the community. Against both these heretical notions stands the harsh statement of the prophet: "All our righteousnesses are as filthy rags."

The evangelical preacher "beseeches" men to good works "by the mercies of God." God's love in Jesus Christ is the sufficient — indeed the only — motivation to God-pleasing conduct. Good works performed out of any other motivation are offerings to an idol and come under the judgment of the First Commandment.

THESIS XXIV

The Word of God is not properly divided: 20) when the unforgivable sin against the Holy Ghost is described in a manner as if it could not be forgiven because it is so great a sin.

Are there any sins which are unforgivable? Many people think so. They feel some particular transgressions are so monstrous that God could not possibly overlook them. This is a warped idea about sin and grace, growing out of a failure to distinguish properly between Law and Gospel.

There is a sin against the Holy Ghost. Our Lord speaks of it. He says that "blasphemy against the Holy Ghost shall not be forgiven unto men." That is, blasphemy against the office, not the person, of the Holy Spirit, cannot be pardoned, "neither in this world, neither in the world to come."

What makes this kind of sin unpardonable? Walther is emphatic: it is not because of the magnitude of the sin. As the Apostle Paul says, "Where sin abounded, grace did much more abound." The reason why this sin is unpardonable lies elsewhere. The Holy Ghost works faith in men's hearts. Those who reject the Holy Ghost are rejecting the only means by which they can be brought to faith. In this way the sin against the Holy Ghost cannot be forgiven. Whoever commits it is condemned not so much on account of the sin involved but on account of unbelief.

Calvinists, who teach that there is an eternal decree of damnation directed against some men, contend that such men cannot be saved because Christ did not suffer for their sins. They make the sin which cannot be forgiven a consequence of God's decree. But this is not in keeping with the message of universal grace in Christ, the Gospel of the Scriptures. Those who would portray gross sinners as beyond the recognition of God diminish the full scope and effectiveness of the Gospel and exalt the Law over God's grace.

It is the joy of the Gospel that there is no sin too great to be forgiven, so long as the sinner does not stubbornly thrust away the welcome of the Spirit. When he does that he has no means by which he can receive the blessing of the Lord.

THESIS XXV

The Word of God is not properly divided: 21)

if the Gospel does not generally predominate in one's teaching.

It is no longer death that speaks the last word, but resurrection and life. The Law, as the proclamation of death, is assigned its place by the resurrection victory of Jesus Christ. The Law does not stand above the Gospel, nor even parallel to it. It is always subordinate, the servant. Hence, as Walther says, "The ultimate aim in our preaching of the Law must be to preach the Gospel." (p. 404)

This does not weaken the Law. The Law is the instrument of death and must fulfill its mission. Those who set their hope for blessings in the Law must discover that the Law turns and curses them. Those who seek justice in the Law must find that its justice is inexorable. Those who seek liberty here must find themselves the more enslaved. The Law asserts that man cannot escape God, that excuses will not deceive Him nor pious works bribe Him, that God will not be rationalized out of existence. This is the function of the Law, to confront man with the dead-end of his self-achieved ambition, dignity, and life.

In the midst of that despair and death, the Gospel calls man to a new life. It proclaims to him the forgiveness of sin, confers on him the dignity of sonship of God, not as something he must win or achieve, but as the free gift of God in Jesus Christ. It summons him to let go the purposes of this world and flesh for the sake of the purposes of God; to set his hope not in the securities of this world, but in the promises of a heavenly Father; to let go his pride of self, so that Christ may be his glory. It invites him to relax his hold on this world and life, because he already possesses a new world and an eternal life which are sealed to him in Baptism, and which no force of earth or hell can take from him.

The Gospel offers him a new and unique joy. It is not the joy of being able to *have* one's sins and selfish pursuits now without fear of consequences, but of be-

ing freed from the whole pursuit of the false and delusive. It is not the joy of being able now to harness God to one's private ambitions, but of being released from one's "privacy" and of having full communion in the mind and purposes of God. It is the joy of being a son of God and living out that sonship. It is the joy of engaging in the Father's continuing battle, yet in the certainty of strength and victory already assured in the victory of Christ. It is the joy of living under *grace*, of experiencing the marvel that, as God has loved us freely in Christ even when we were dead under His judgment, so all the good things of this body and life with which He continually showers us are also the free gifts of His love. It is the joy of living not in complaint, but in overwhelmed thanksgiving for the abundance of His gifts.

Such a Gospel triumphs over Law. It condemns the Law, and will not yield an inch. Shall we then be ashamed of it? It seems strange to hear pastors argue at times that it is not necessary to include the Gospel in every sermon. It seems strange that the Gospel of life should ever be construed as a repetitious bore, that a preacher should feel it unnecessary to present it in all fullness and beauty because "my people already *know* this!" It seems strange that we can doubt the power of this Word to transform men's lives, and then seek to assert the church's role in society in other more dramatic terms of impact.

If there is any call in Walther's theses today, it is the call upon every minister and teacher of the Word to submit with renewed joy to all the necessary sweat and toil, the agony of prayer, the searching of the Word and wrestlings with the Spirit, to make Christ alive to the hearer, so that the Lord Jesus may meet him at his need, and summon him out of the world of illusions, despair, and death, to the new world of life, power, love, and victory.

To magnify Christ and His benefits, this is our call. This is also our privilege, our joy, and our glory.

The more you find you are being grafted into Christ and His fellowship of saints, the more firmly are you able to stand, that is, as you find your trust in Christ and His dear saints growing in strength, your certainty grows of their love towards you, and of their succor in all the troubles of life and death. And again, if you take to heart the decline of all Christians and of the whole Church, or the fall of any one Christian, and your love is given to them all, so that you would readily help any man, hate none, sympathize with all, and pray for them, then all is well.

Martin Luther, *Sermon on the Sacrament of the Body of Christ*, 1519.

The New Tennessee Williams

BY WALTER SORELL

Drama Editor

IT IS AMAZING how true everything rings that comes out of "The Night of the Iguana." It is amazing in more than one way. Originally, it was a one-act play that was done in Spoleto two seasons ago, but it shows nowhere threadbareness, no wilful nor skilful padding. If nothing else, this alone would prove rare craftsmanship.

But beyond this mere technical aspect, it is a masterpiece of a play without plot. None of its characters goes through more than the daily routine of expected excitement and predictable inner turmoil. Even the death of the senile "minor" poet is not a sudden twist or an event that would bring about a change in any other character. It is a three-act-long dying, a solemn chord of one isolated futility, a contrapuntal sound of resignation in its seeming fulfillment accompanying some of the desperate gestures at getting out of the fetters of one's fate.

Nothing and nobody changes. But the stage is continuously ablaze with the radiance and remoteness of life. It is nowhere motivated or explained why just these people should meet at this third-rate hotel on the west coast of Mexico. Apparently the meeting ground is as incidental as all crossroads in life where people pass each other, sometimes touch, or even cross their little orbits of being. There is no inner necessity for anyone to speak to anyone else; the interplay is loose, the communication accidental. When they reveal themselves, the leading characters speak in long monologues. And, in its Chekhovian mood, the whole play seems to sear with wounds and yet to soar to heights of human greatness, kindness, and endurance. To accept defeat as a part of the huge pattern of our inexplicable existence and to bear despair with dignity — in other words, to feel stronger than one is and to be kinder than life — is the theme, and one that makes us forget all flaws.

On any other occasion before "The Night of the Iguana" Tennessee Williams would have let his desperate characters find some violent end. Having passed his fiftieth year he may have matured into a milder, more settled state of his own inner turmoil. But this is mere conjecture, although an unmistakable acceptance of and reconciliation with life permeates the play. Not that there would not be enough human misery, futile struggling within and without, frantic longing for inner freedom in these people! But all the fury turns into forgiveness. The dramatist has struck a note of under-

standing as symbolized by the iguana captured by the natives and chained to the veranda where death waits for this giant lizard. At the end of the play the heroine pleads with the hero to set the iguana free. It is not a pretty animal, but it is "God's creature," she says. Williams, of course, wants to contrast the freeing of the iguana with the inability of man to set himself free.

The use of the word heroine may be misleading. Hannah Jelkes fakes herself through life by posing as a portraitist in hotels and by having her grandfather recite poetry. On the surface there is little heroic about her. Hannah lives, as all of Williams' other belles do, at the end of her rope (always one step from hanging herself on it), being an outcast, a spinster whose amorous affairs have always been kept on the edge of reality. But she is the first female character who exudes no diseased thoughts and shows a firm kindness that gives her a lovable quality. In Margaret Leighton's interpretation she becomes the incarnation of gentleness.

It is sheer poetry of life the way she is attracted to the defrocked Rev. T. Lawrence Shannon, meets this challenge, and foregoes the chance of no longer being alone. Shannon's Christian name Lawrence may be a tribute to D. H. Lawrence, whom Williams venerates and some of whose features can be detected in the former priest. His carnal passion caused his disgrace and is now costing him his job as a tourist guide. Hannah realizes that this man needs such a coarse, down-to-earth woman as the proprietress of the hotel who has a ravenous appetite for the flesh similar to that of the defrocked Reverend.

It may not be without reason that the locale is Mexico with its volcanic landscape and people of violent passion. Williams, like Lawrence, is attracted by the hidden fire and restlessness one can sense there; he is strangely attuned to the temperament of its mental climate in which life and death exist in closest embrace, in which the superficial calm can be easily cracked as the sunlit veneer it is. Williams succeeded in creating this very same atmosphere in his play. When you leave the theatre you realize that nothing has happened on the stage in the usual dramatic sense, but you were very moved while there and you still are moved quite some time later.

The reason for it may be simply this: you were in the presence of a poet who has an unusual gift for creating human beings and making us see the way their hearts beat.

The Sandals and the Thorns

By ADALBERT RAPHAEL KRETZMANN

A cross for every man against the fear that is our sky
a way of bringing low the head of man
a way to tell the suffering of a Sufferer —

Great dreams to pour into the deep, deep pit
that is the guilt of man — the shame that will not die!
There are some names too dread to mark a soul
but damned they are who shout the scoffer's creed
against the love the world must die to win.

There is no light when You have gone away
only the noise of voices, raw and mean,
that cry like myriad suns against the gray,
consuming fogs that blacken out the peace
that is the light, the light that must not fade.

No wonder all the tears of sinners join in floods
and crowd the crosses to be near to Christ —
We would be Dismas, Gestas, Herod, Mark —
Another thief — another fleeing in the dark —
Another asking, mocking, for a sign — If only,
Lord, — If only I could touch the sandals
and the thorns and say, "I do repent — I do, I do."

The words cannot transport me to the killer cross
or make me know what I can only know
when I can see You face to face and hate the death
that my guilt brought — the smell of evil on the rock!

Somehow the vision of the foot transfixed must be the nail
that holds my feet from straying down and down —
There must be ways to break the drunken spell,
the stumbling, stupid, smirking way I blunder on —

Reality — the knowledge of the red hot pain — they way
men find to make me be untrue — You know —
God help us all, by Your own love and cross, You know!

What makes me such an utter fool that other years, —
Good Fridays — Easters — Resurrection hope —
can all be lost in some poor, rotten lure
that men and I have made to screen away
the screaming lusts and wild laments that alternate
like night and day and give no rest?

We stammer, choke and gag on blood and hate —
Our brothers suffer only paper wounds —
newsprint is cheap — the radio is barely heard —
when, far away, a black man weeps against the irons
of his filthy cell and white men, made like God
and he, howl for a new, good lynching tree.

So far away lies Calvary — the weight of ancient stones
has buried deep the memory of His last day —
Forget we cannot or the world will die — The memory
brings back the tears of other days when no one
seemed to hear or understand or help —

And now we go away to lose ourselves in our own choice
but You will not grant us forgetting grace —
You conquered, You have put Your hand on us —
Our doubts are gone — our fears have fled —
We have seen You — not only sin, and shame, and blood,
but You — whom we have known without our seeing —
Whom we have touched without our feeling —
Whom we have understood without our hearing.

This is the time when You must come and not hold back —
wiping out all between us — burning up fog and mist —
tearing all veils before the holy places — rising up
Strong and bright with Resurrection trumpets clear.

Let the minutes be days before You so that I win
enough of my little self back again
and grow to the graces You died to give.





Fritz Kreisler

By WALTER A. HANSEN

I HAD already begun to write a column on a totally different subject when I learned that Fritz Kreisler had died. Now I must change my plan and pay tribute in my halting manner to one of the greatest musicians of recent times.

Am I going too far when I speak of Kreisler in this way? Not at all. Years ago another famous man of music told me that in his opinion one had to call three men the greatest musicians living at that time. The three artists he named were Pablo Casals, Georges Enesco, and Fritz Kreisler. Enesco, a violinist and a composer, is gone. Now Kreisler is dead. Casals is still active as a master of the 'cello and as a conductor.

I heard Kreisler for the first time during World War I. He had served for a while in the Austrian army. But a Russian cossack had wounded him in battle. His native country released him from further military service and permitted him to resume his concert tours. I have a clear recollection of his limp as he stepped down from the wings to present one of his memorable recitals.

Later I heard Kreisler on many occasions. But I spoke with him only once. I remember him as a polished and courteous gentleman. Most of all, however, I recall him as a mighty master of the violin. The many recordings he made have brought and still bring joy and edification to millions of hearts.

Kreisler's playing invariably had a distinctively human touch. His technical agility was remarkable, even though it never bowled one over as the uncanny skill of Jascha Heifetz does. I venture to say that Zino Francescatti, Isaac Stern, and Nathan Milstein have a greater amount of dexterity at their command than Kreisler ever acquired. Yet Heifetz, Francescatti, Stern, Milstein, and every other violinist worth his salt pay heartfelt homage to the dumbfounding greatness of Kreisler as an artist. To hear him play the wonderful violin concertos written by Ludwig van Beethoven and Johannes Brahms was to revel in musical experiences that were indescribably rich. Kreisler knew how to imbue his performances of these masterpieces with all the moving and glowing beauty they contain.

This great artist, who died a few days before his eighty-seventh birthday, was never note-perfect in his playing. He knew this as well as anyone else ever knew it. Perhaps he himself was more keenly aware of it than anyone else. He did not practice enough. Naturally, this was a fault. But it did not make it impossible

for him to fill his playing with magic. After all, Kreisler was Kreisler. Artists of his stature are always few in number.

Was Kreisler a great composer? The answer must be yes if one considers it a great achievement to have enriched the literature for the violin with many priceless gems. In this sense Kreisler actually was a great creator. In 1935 he revealed that compositions he had palmed off as works by masters who lived in the seventeenth and eighteenth centuries were really his own. "Necessity forced this course on me thirty years ago, when I was desirous of enlarging my programs," he said. "I found it inexpedient and tactless to repeat my name endlessly on the programs." Olin Downes, of the *New York Times*, called this a "delectable musical hoax."

Kreisler's string quartet is an unimportant work, and the operettas he composed are equally insignificant. But violinists, concert audiences, and devotees of the phonograph are indebted to him for many deftly made arrangements of beautiful music. The cadenzas he wrote for Beethoven's violin concerto are genuine masterpieces.

Kreisler's name was magic in the world of music — not only because he was a great violinist but also because his wide-ranging knowledge of music in general commanded deepfelt respect. One of the foremost conductors of our time told me that in large measure he owed his appointment as leader of the great orchestra over which he presides to the endorsement of two men — Kreisler and Sergei Rachmaninoff.

Kreisler's violin has been silent for a number of years — except on recordings. We have every reason to be grateful for the discs that bring his artistry into our homes, for his excellent original compositions, and for the numerous arrangements he made.

An acquaintance of mine once said that in his opinion the mantle of Kreisler had fallen on David Oistrakh, the distinguished violinist of whom the Soviet Union has every right to be proud. I disagree violently. Oistrakh is a phenomenally skillful master of the violin. But has he done as much for music as Kreisler was able to do? The answer is no. Oistrakh is a great artist. Kreisler was greater. Although he was by no means note-perfect, I for one have never heard him indulge in the "smearing" that often characterizes Oistrakh's playing.

BOOKS OF THE MONTH

RELIGION

IN THE PRESENCE OF GOD

By O. W. Toelke (Concordia, \$1.50)

Familiar phrases from the Order of Holy Matrimony furnish the "texts" for this series of devotions for the newly married.

Pastor Toelke, now a vice-president of Valparaiso University, writes from a broad background of pastoral experience and special competence in the areas of sociology and counseling. His style is sober but not stuffy, straightforward but not preachy. His theology is, in the best sense of that much-abused word, conservative.

In choosing to bind himself to what the Church says to its children in the solemnization of marriage, Pastor Toelke also accepted the necessity of commenting on parts of the rite which some people find offensive—among them the frank reference to the procreative function of marriage, the giving away of the bride, and the bride's vow to obey her husband. His comments on these touchy matters are thoroughly evangelical.

Thus, on the matter of procreation, he ties the question of family planning to the two poles of Christian freedom and Christian responsibility, avoiding both the extremes of dogmatism and of libertarianism. The apparently pro forma question: "Who giveth this woman to be married to this man?" he interprets as a symbolic expression of the truth that "God has given to each generation the responsibility of new life. When the father gives the bride away, we actually witness the passing of the responsibility from one generation to the next." The obedience which is required of the wife he grounds in the natural order and in the relationship of the Church to Christ, thus ridding the "to obey" of all implications of slavishness while re-asserting the God-given responsibility of the husband to be a man in his own household.

These are devotions, not lectures. They are words which can be appropriately spoken by husband and wife to each other in the presence of God. They should be of use not only to the newly-married but to every husband and wife who want to make of their marriage all that God intended it to be.

HOW I DISCOVERED THE SECRET OF SUCCESS IN THE BIBLE

By Clinton Davidson (Revell, No Price Indicated)

We can now stop all this haggling about the nature and function of the Scriptures. Bro. Davidson,—an insurance man who has sold more insurance than any other individual in the world, the inventor of the phrase *Estate Planning*, president of three corpora-

tions, chairman of the board of six, author of a column which appears in approximately nine hundred newspapers, and a personal friend of Pat Boone—has spoke. The Bible is a success manual.

Take that star salesman Paul, for example. If ever a drummer had a dog of a product on his hands it was poor old Paul. But does that faze a real pro? Nosiree! Give him a foot in the door—or, to be more precise, the Areopagus—and watch that man sell. First he *arouses interest* with a variant on the old line about "A funny thing happened to me on the way to this meeting." Then, when everybody is wondering what this statue to an unknown god has to do with the business at hand, he goes into his pitch. That's real salesmanship!

Or take Jonah, remembered by the layman chiefly as the chap who had all that trouble with a fish but held in fond recollection by the sales fraternity as the inventor of the negative method of selling. Employing the "fear motive" ("In forty days Nineveh shall be destroyed"), he sold the whole town, from the king on down, on sackcloth and ashes. More than that, he provided Mr. Gerard Lambert with the clue to selling Listerine, a product without which "halitosis" is likely to ruin one's business, social, and sex life in considerably less than forty days.

And what shall we say more? Time would fail us to tell of Joseph, the lad who (to paraphrase an unprintable folk-saying) could fall in a well and come up with a rose in his teeth; or Solomon, who first pointed out the danger of going on with one's spiel after the prospect is ready to sign the papers ("Whoso keepeth his mouth and his tongue keepeth his soul from troubles" - Proverbs 21:23); or David, the author of that "masterpiece of autosuggestion," the Twenty-Third Psalm; or St. John the Divine, author of the maxim that there are no commissions on an unclosed deal ("In the second and third chapters of the Book of Revelation the angel repeats seven times that the rewards are to those who *overcome*." - Davidson, p. 136); or our Lord Himself, Whose eminently hard-headed piece of practical psychology, "Who-soever of you will be the chiefest, shall be servant of all," contained the germ of that queen of merchandising mottoes: "The customer is always right" (Marshall Field).

Random sampling never catches the real flavor of a masterpiece. It is only after one has read the whole book that the mind reels and imagination fails and one realizes with a wild surmise, that he has seen the great Pacific from a peak in Darien. For several years, this magazine published a column entitled "Letters from Xanadu" which attempted to satirize the most obvious distortions of the Christian faith and ethic. There

were those among our readers who were kind enough to suggest that they accomplished their purpose with a certain amount of skill and deftness. Wherever he may be tonight in the wintry vastnesses of Nebraska, we are sure that G.G. is curled up with this book, blushing with joy at this encounter with a kindred spirit, and wondering why he wrote so many columns for us without pay when apparently the Fleming H. Revell Company pays for this sort of thing.

He would never understand how anyone, particularly a reviewer who spent three years in the army, could say that this book is the most profane book he has ever read.

GENERAL

100 YEARS OF NEGRO FREEDOM

By Arna Bontemps (Dodd, Mead, \$3.50)

"The end of the first century does seem like a proper time to recapitulate." That is what Arna Bontemps tries to do in *100 Years of Negro Freedom*. We still have two more years to go before the actual centennial anniversary, but Negro writers and newspapers and magazines have for a number of years been pointing forward to the centennial year, sometimes prophetically, sometimes with optimism, but often in the spirit of reality, knowing that we still have a long way to go before the last vestige of discrimination and second-class citizenship will have been removed.

The book is in no sense an historical account of the development of Negro freedom since Emancipation. It can nevertheless serve as an adjunct to historical study.

In popular language the author presents facets of the lives of Negro greats, while weaving into the narrative brief biographical sketches of Negroes who were well known in their day but are lesser lights because of the way history unfolded.

Other persons come into the narrative repeatedly, but there are three outstanding personages who helped to mould the historical image between 1863 and the present. They are, of course, Frederick Douglass, Booker T. Washington, and W. E. B. Du Bois.

Perhaps the most valuable feature of the book is the way the author weaves in the historical pattern of Negro thought and leadership. Frederick Douglass, a free man of color, is correctly represented as the greatest Negro of liberal thought, a man who worked relentlessly toward the abolition of slavery and who after Emancipation was the symbol of the freedom hoped for but still unattained then or now.

The book correctly pictures Booker T. Washington as a great man who did much for the Negroes of post-bellum days, by word

and example guiding them toward a better understanding of work and placing into their hands such skills as would help them to become useful and self-respecting citizens. While Washington, according to the author, gained the acclaim of the whites of the South as well as the North, he did so by encouraging Negroes, at least for the time being, to do what he considered the expedient thing: bypass the political issues by leaving the matter of civil rights untouched, and avoid anything that might be interpreted as seeking after social equality.

Mr. Bontemps, faithful to the truth, devotes many pages to a description of Dr. W. E. B. Du Bois, his person and his philosophy of life. But at the time when Washington's sun was setting, Du Bois' was rising. In Du Bois, a learned scholar with a Ph.D. from Harvard, the ideals and goals of Frederick Douglass once more became alive.

The reader will find himself indebted to Mr. Bontemps for describing the conflict that arose between the followers of Washington and those of Du Bois. The conflict, according to the author, though not completely resolved, is shaping into a synthetic ideology with strong Du Bois overtones. The value of mechanical and craftsman's skills with their concomitant economic advantages are now accepted by Negro leaders as a necessary development so that privileges of freedom may be enjoyed and the responsibilities of first-class citizenship carried out. But these basic virtues are to be developed in an atmosphere that accepts the person first in his innate, God-created dignity, with the self-evident freedom to develop all God-given potentialities in the field of government, the arts and sciences, and any other area of human development.

What made the book delightful reading in many places for this writer was the quotations from such men as Douglass and Du Bois. For example, the way in which Douglass answers his critics, both Negro and white, when he had married a white woman. Mr. Bontemps writes: "When confronting interviewers, he [Douglass] slyly observed that in his first marriage he had paid his respects to his black mother; in his second to his white father." "White Americans were not really opposed to the mixing of the races; they only opposed honorable marriage between the groups." This is how Du Bois, when he was an undergraduate student, described a scene in the little Tennessee town where he taught school during the summer: "The whole town and country is epitomized in the gaunt, hard-faced horseback rider coming down the road, a land-poor ex-Confederate who votes the Democratic ticket 'straight' and knows things which he likes better than 'Yankees.'"

In certain places, especially in the first pages of the book, the author seems to leave the reader dangling in midair at the close of a chapter. This impression disappears,

however, when he later refers again to the persons spoken of in the earlier chapters as he shows them and their thinking to be a part of the pattern as a whole that developed since Emancipation.

With race relations in the dead center of our modern political and ecclesiastical problems and opportunities, any knowledgeable reader will be compelled to lay *100 Years of Negro Freedom* down with the conviction that Negroes themselves have contributed greatly toward that type of a future America in which the whites too will be free.

ANDREW SCHULZE

THE GREAT LAKES FRONTIER

By John Anthony Caruso (Bobbs-Merrill, \$6.50)

This is a charming chronicle of the old northwest, composed of Ohio, Indiana, Illinois, Michigan and Wisconsin, during the late seventeenth, all of the eighteenth, and the early part of the nineteenth centuries. For over one hundred years the awesome silence of this vast region was punctuated by endless wars among and between the Indians, French, British, and Americans.

This vigorous survey of our turbulent wilderness is crowded with strong men and stirring themes. Here you meet a new pattern of folk, colorful and unforgettable, in an engrossing story, exciting, delightful, and authentic. As usual, the Indians fought valiantly for a lost cause. It is just one of the vital segments in the four centuries of struggle between the white and red races for the supremacy and control of one of the choicest spots of land on the surface of the earth. Perhaps, at this time, there was room for all, but, in the inevitable march of time, a restless and dynamic civilization was an irresistible force in the flow of the tide of events. It was a tough and grim period in a bristling locality where only the strong and determined were likely to survive.

While there is a bleak harshness about the isolated frontier, your reviewer can recommend this striking volume for its admirable portrayal of the many neglected incidents in the enchanting narrative of this region. A torrent of change is depicted as the panorama is unfolded in a graphic account from the time of the early Jesuits singing their *Aves* to an established statehood in the new United States.

There are many choice vignettes of this era such as "schools of fish made so much noise flapping against the boats that the men could not sleep. One settler caught a black catfish that weighed 96 pounds; another settler did even better with a pike that was six feet long and weighed almost 100 pounds." These people must have had a whale of a time. (It is a whale of a story on page 117). Then (page 257), "the war of 1812 was the direct result of greed on the part of the frontiersmen for the rich and ample reserves of land in Canada. . .the

primary cause of the war. . .was the frontier need for Canadian lands." This rather remote and arbitrary moment of history merits our gratitude. The boisterous frontier is a vast mine for sources of truths not yet properly digested. "The ax, the rifle and the plow" are on the historical frieze as the frontiersman built his cabin, protected himself and family with his rifle, and plowed the raw lands with his yoke of oxen.

Among other things the Great Lakes region was the low rent district for the newly arrived immigrants, the "rolling stones" of restless and mobile people seeking adventure and unquestioned curiosity. "Starvation was so widespread that he had to petition the Federal Government for help" (page 350). Here, too, religious freedom was nourished as never before. "Methodists and Baptists continued the revivals introduced by the Presbyterians." The Shakers were an interesting, if communistic, sect that flourished in this open and unrestricted area in North America. This group rejected politics, military service, learning, literature, and amusement. They had some slight resemblance to the Quakers, also active in this region. The harshness of the frontier is also flavored with political currents in the American obsession for the new experiment in a growing democracy. Political. . ."victory in the election greatly angered Harrison and his political puppets. One of them planned to provoke a quarrel with Jennings and then kill him. . .so incensed over his defeat that he challenged. . .to a duel" (pages 222-3). "Indiana. . .did her share in the progressive democratization of the United States" (page 225).

Professor Caruso, the capable historian of West Virginia University, has now completed two volumes of his projected six-volume series on the frontier. So vivid is his style of writing that the reader becomes a visitor and participant in these dramatic adventures of the frontier. We look forward with impatient anticipation to his third volume in this fascinating story.

RALPH EUGENE SCHENCK

CRIME IN AMERICA

Edited by Herbert A. Bloch (Philosophical Library, \$6.00)

The title of this book led this reviewer to assume that it dealt with the extent and seriousness of organized crime or possibly white-collar crime in America. In 1951, Estes Kefauver, chairman of the Senate Crime Investigating Committee, wrote *Crime in America*, which is a summary of the information gathered by the Committee concerning organized crime together with its findings and recommendations. Neither organized crime nor white-collar crime per se are discussed in this manuscript.

This volume is divided into four major sections: (1) "Crime and Punishment in Twentieth Century America"; (2) "Some

Special Aspects of Crime and Law Enforcement in America"; (3) "Sex, Sanity, and Society"; and (4) "Controversial Approaches to Crime and Criminals." It consists of twenty-three articles on various aspects of the crime problem in the United States. The majority of these papers were first read before the annual meetings of the American Society of Criminology. Dr. Bloch, professor of sociology at Brooklyn College and New York University, contributes the introduction to the book and preliminary explanations on each chapter.

Two selections concerning prison discipline, probation, and parole were written by Vernon Fox, chairman, Florida State University Department of Criminology and Corrections, and formerly psychologist and assistant deputy warden at the State Prison of Southern Michigan. Another paper, entitled "The M'Naghten Rule and Legal Insanity," was co-authored by Frederick J. Hacker, M.D., and Marcel Frym, J.D., staff workers, Hacker Psychiatric Clinic, Beverly Hills, California. The remaining twenty contributions, including one written by the editor on gambling, were each prepared by well-known authorities presently engaged in varied practical aspects of crime and corrections. Each author draws upon his respective training and practical experience to discuss that phase of the crime problem in which he is a specialist and has done some research. These papers deal with current thinking and new approaches on topics concerning crime causation, special offenders, treatment of the offender, law enforcement, criminal prosecution, correctional administration, and criminological training. Among these contemporary criminologists are Donal E. J. MacNamara, Jacob Chwast, Howard B. Gill, Melitta Schmideberg, and Peter P. Lejins, to mention only a few.

This collection of articles does not include all aspects of the crime problem in the United States, as one might be led to believe by the title of this volume. The student of crime and delinquency will find much in this book to criticize; however, the value of this manuscript lies in the fact that these selections could be starting-points for further study and research on the various ideas and views presented by the authors.

ANTHONY S. KUCHARICH

CHINA DOCTOR

By Raymond S. Moore (Harper, \$3.95)

This is a biography of a Seventh Day Adventist missionary who has lived an unusually active and productive life.

At the age of twenty-three Harry Willis Miller left a life with a brilliant future here in the United States to serve the people of the Orient—to live as they did and to suffer some of their diseases.

In addition to helping establish fifteen hospitals throughout China he performed

daring operations and made new discoveries in preventive medicine.

Because of his unusual skill he became physician and surgeon for many of the elite, including Generalissimo and Madame Chiang Kai-Shek. Through these contacts funds for his hospitals came more easily than for many other missionaries. Fees for his services were all turned into the church treasury, and it is estimated these totaled over two million dollars.

Dr. Miller wanted most of all to do something about the nutritional deficiencies of the Oriental people. To follow the path of his persistent efforts in an attempt to make something usable and palatable out of the soy bean is inspiring. It is through these efforts that much suffering from allergies and malnutrition has been relieved in the United States as well as abroad. At present Dr. Miller is perfecting a small soy bean milk processing machine which will be within the financial reach of the village tofu makers. Already supported by several nations and the World Health Organization, he is confident his device will be used throughout the milk-starved areas of the world.

In 1956 he was awarded the Blue Star of China, a recognition similar to the Medal of Honor of the United States. At the age of eighty-one he recently returned to the Orient to establish a hospital in Hong Kong and to write a new chapter on nutrition.

BESSIE J. JOX

BABUR THE TIGER —

First of the Great Moguls

By Harold Lamb (Doubleday, \$4.95)

In the writing of *Babur*, Harold Lamb adds another biography to his already comprehensive list of historical studies which includes such titles as *Alexander of Macedon*, *Charlemagne*, *Genghis Khan*, *Cyrus the Great*, and *Hannibal*. It was necessary for Mr. Lamb to do a great deal of research and he has taken advantage of the work of many scholars who have studied this period in history. One of the main documents used was the diary of Babur, who wrote as he rode through the various countries.

Babur, born in 1438, was descended on his mother's side from Genghis Khan, the hunted outlaw who became the ruler of the mightiest empire ever known; on his father's side he was descended more directly from Tamerlane, the Turkish conqueror. As a boy he learned at least three languages, the old Turkish of the countryside, the Persian dialect of the town streets, and the more refined Persian and Arabic of learned men. He read as much as he could and whatever appeared mysterious he wanted to investigate. At the age of ten Babur was put under the tutelage of the skilled warriors of the household. Most of his training was carried out during the constant hunts and occasional strategic raids.

The diary of Babur is filled with graphic descriptions of incidents of his travels and conquests. Unbelievable hardships seemed to be the lot of Babur and his followers, but this did not seem to daunt his spirit. Babur believed in signs while his daughter, Gulbadan, was devoutly religious, and his son, Humayun, was deeply superstitious, seeking the interpretation of his dreams and watching out for omens of evil or good. Minute details of most incidents were recorded. At times one becomes confused in reading such detailed accounts of people and places whose names are strange. Some of Babur's problems are familiar ones. Thus, in commenting on the letter sent by his son, Babur says, "Again, you have written me a letter as I ordered. But did you read it over? It certainly was not meant to be an enigma in prose! Your spelling, while not too bad, is not good. . . it can hardly be understood because of your obscurity. And that is due to your embroidered wording. In future, don't embroider words; make them plain and clear. That will cause less trouble to you and to the reader."

The maps of Central Asia in 1500 and the Valley of Farghana and Land of Between the Rivers which are to be found on the front and back inside covers are extremely helpful in orienting the reader.

HELEN M. OLSON

WITH DEAREST LOVE TO ALL:

The Letters and Life of Lady Jebb

Edited by Mary Reed Bobbitt (Regnery, \$5.00)

With Dearest Love to All represents a type of cooperation between three women. First was Lady Caroline Jebb, the writer of hundreds of lengthy and interesting letters. The preserver and recipient of most of these letters was Mrs. Ellen Reynolds DuPuy. Finally, as granddaughter of Mrs. DuPuy, and grandniece of Lady Jebb, Mary Reed Bobbitt has patiently worked through the mass of writing and organized it into a readable whole.

Caroline Lane Reynolds was born in 1840, in Pennsylvania. At sixteen she married Adam Slemmer, of the Army of the United States. Her first letters came from Florida and South Carolina, and described activities at the various army posts during the days before and through the Civil War. Probably most interesting here is the story of how Lieutenant Slemmer, in a move similar to the one tried by Major Anderson at Fort Sumter, entered and saved Fort Pickens from the Confederates.

Addie Slemmer died of a heart attack in 1868. In 1874, his widow, breaking her resolve never to marry again, made a second trip to England, to become the wife of Richard Claverhouse Jebb, Cambridge professor and Greek scholar.

Cara Jebb's great charm and social abilities are evident in the letters which she

wrote from England; from Scotland, where Dick held a position at Glasgow University; from Ireland, home of the elder Jebbs; and from various cities visited on the Continent. Although immersed in his work, Jebb was devoted to his wife, and the two enjoyed a full social schedule. Usually addressing her words to "My dearest sister," Cara describes a set of acquaintances which today is dazzling—Balfours and Darwins, Thackerays and Tennysons, George Eliot and even Queen Victoria.

Richard Jebb died in 1905, and his wife, reluctant to give up the beloved home, Springfield, continued for a time to commute between Europe and the United States. Finally she did settle in Washington, D. C., moving back to Pennsylvania only a short time before her death in 1930.

Although Mrs. Bobbitt deserves much credit for assembling this book, for adding the connecting paragraphs, the index, the footnotes (a real help when the groups of strange names become overwhelming), and the photographs, Lady Jebb herself has done a great share of the work. Having been written to her family only, and not intended for publication, the letters of this American-Englishwoman are completely feminine and unusually candid. If accounts of fashions and dinner parties become too tiresome, they are offset by the descriptions of people who really lived and events which actually occurred. Furthermore, it is not even necessary to read the book in its entirety in order to become acquainted with a fascinating woman who gives a not at all stuffy account of Victorian times.

STEPHANIE UMBACH

THE COMPLAISANT LOVER

By Graham Greene (The Viking Press, \$3.00)

When Graham Greene decided to write a comedy he must have been convinced that he could best express his idea in this lighter vein. He may also have felt that tragedy has no place in our tragic world. At any rate, his theme in "The Compliant Lover"—now running successfully on Broadway—is glorified adultery, and only on the surface, as an ironic twist of life which is seen in the light of a human comedy, does Greene seem to plead for a sophisticated system in which the husband makes the lover continue his relationship with his wife. Behind this apparent immorality is less frivolous lightness than the average theatre-goer may suspect.

In all his previous plays, this great Catholic writer was not interested in presenting mere entertainment. He had a clearly defined message which he propounded in a clandestine or frank manner with varied skill. In this comedy of bad manners but sincere passion he suggests that one can love two people at the same time out of different reasons. In creating a situation in which a compliant lover tolerates toleration by the

husband, he actually tries to say that, whatever sacrifice is demanded, it is worth keeping the sacred marriage intact.

Although this high comedy is well written and entertaining with an almost farcical hotel room scene, it would not be genuine if Graham Greene had not conviction prompted him to concoct a pleasant divertissement to say something that was on his heart and mind.

WALTER SORELL

MAJOR PLAYS OF CHIKAMATSU

Translated with introduction and notes by Donald Keene (Columbia University Press, \$8.50)

Following thirty-eight pages of introduction are eleven plays translated from the Japanese: ten domestic tragedies, three of which are love suicides, and one historical play. The fifteen plates include a reproduction of Chikamatsu Monzaemon (1653-1725) and at least one photograph of each play. Four of these photos show action on the puppet stage; nine were taken in the Kabuki theater.

Among these plays one can find some of the most moving and most exciting dramas in world literature. Moreover, superbly rendered into natural and contemporary English, these translations never fail to involve the reader in moments of sorrow and pleasure, transcending time and cultures to demonstrate the verity of Chikamatsu's own words: "It is essential that one not say of a thing that 'it is sad,' but that it be sad of itself."

Donald Keene's long and careful scholarship is to be saluted for permitting us to glimpse Chikamatsu's genius for pathos—a genius whirling us beyond the narrow stage of Tokugawa Japan into the Milky Way of all humanity where the universal language of feeling communicates themes of love and death, violence and tenderness.

ROBERT EPP

OUR SHARE OF MORNING

By Paul Burmetz (Doubleday, \$4.50)

"This book is not a product of active creation or of passive imagination of the mind. It does not contain any scientific investigations or results thereof. Nor does it intend to prove or disprove anything, nor to influence the reader's attitude and philosophy. . . It simply presents a factual report on a sequence of events experienced by my small family along a narrow path across one section of life in the years 1939-42."

To have shared this experience with Alice and Paul Burmetz and their crippled daughter, Mignon, is to know a little of terror, to recognize a real family devotion, and to see human nature at its lowest ebb of inhumanity, and at its highest tide of giving itself for another.

Mr. Burmetz has written with great care so that details are as accurate as he can re-

member them. With his wife and child he had to leave Austria because of the Nazi persecution. They waited until almost too late. Throughout their journey, time after time, the jaws of death and destruction snapped closed just behind them. Those of us who have no real knowledge of this kind of fear can hardly fail to respect the courage and determination with which this family moved into safety.

This story is real; its impact is real. It may help us to count several blessings which we have not thought of recently.

ANNE SPRINGSTEEN

SING AS WE GO

The autobiography of Gracie Fields (Doubleday, \$3.95)

Sarah Jane Stansfield never doubted for a moment that her family could and would "go 'oop in t'world, 'oop! Not down!" As a young girl Sarah Jane became hopelessly stagestruck. After all, she could sing "louder and better than any of the girls in church or in the theater." Disappointed in her own dreams and ambitions, she decided that her first-born daughter should have the opportunities that had been denied to her. It seems unlikely that even she could have envisioned the brilliant career which was to come to the infant who was christened Grace Stansfield. The world learned to know her as Gracie Fields. To her British countrymen in every part of the Commonwealth she is simply "our Gracie."

Sing as We Go is the appealing and warmly human story of a remarkable woman and a remarkable career. It is told with great charm, refreshing simplicity, and touching remembrance of the sacrifices which made it possible for Miss Fields to take the first halting steps toward a fabulous career.

ANNE HANSEN

ONE FOR A MAN, TWO FOR A HORSE

By Gerald Carson (Doubleday, \$6.50)

The author has done an amazing job of research for this compilation of "the fads, follies and foibles of self-doctoring in grandpa's day." His perceptive relating of the patent medicine urge to the socio-religious life of our post-civil war period is delightful.

This book should be required collateral reading for all serious students of advertising, merchandising, and public relations. The Madison Avenue image makers of our day might at least have the grace to acknowledge their indebtedness to Lydia Pinkham, Dr. Pierce, Dr. Girard, Dr. Flint, and the host of others who made fabulous fortunes from their nostrums "for man and beast."

Those interested in Americana of the late nineteenth, and early twentieth, century will find this "pictorial history, grave and comic, of patent medicines" a welcome companion to Carson's earlier work, *The Old Country Store*.

HERBERT W. KNOPP

SCALPS AND TOMAHAWKS

Edited by Frederick Drimmer (Coward-McCann, \$6.00)

This is a collection of hair-raising tales of people who have been captured by the Indians through the years from 1750 to 1870. Many of these tales are those every school child has heard through the years.

Much of this Americana is of interest only to the historian and anthropologist. After a few tales the average reader becomes bored with the sameness of these episodes.

Mr. Drimmer has done a fine piece of work here but only the true student can really appreciate the result.

H. MATHEWS

FICTION

ALEXANDER THE GOD

By Maurice Druon (Charles Scribner's Sons, \$4.50)

"I am Alexander the Very Great, son of Ammon, King of Macedonia, Hegemon of the Greeks, Pharaoh of the Land of Egypt, Sovereign of Babylonia, Persia and Media, Master of the Lands of Asia and the Indies to the country of the Five Rivers."

Thus, says Mr. Druon, might Alexander the Great (356-323 B.C.) have worded part of his eulogy to be inscribed upon the stele set up before his royal tomb at Alexandria in Egypt. The controversy over his character can probably never be settled. Whatever the balance might suggest, its many conflicting traits apparently included the good and the bad, the noble and the ignoble, the magnificently generous and the horribly brutal. Any doubts regarding his rat-

ing as general, however, should be removed by the favorable verdict of no less an authority than Napoleon himself: From the shore of the Aegæan to the bank of the remotest Jaxartes and to the fabled Indus and across the unknown Hydaspes, victory following upon victory, frequently against seemingly impossible odds, and interminable marches over the torrid sands of the Persian desert with a magnetic Alexander always leading the way, stagger the imagination and serve as eloquent proof of the military greatness of this fantastically successful conqueror.

Nevertheless, the tragedy of his youthful death does not lie in his failure to realize his ambition of further conquests, this time to the west, to the Pillars of Heracles and far beyond. What is to be regretted is that Alexander did not live to see the peaceful consolidation of the Empire of which he now found himself the head. Legend and romance surrounding this fabulous man were becoming active directly upon his death and even before his entombment, and of the Alexander Saga there have been collected more than eighty versions in as many as twenty-four languages. Consequently in any detailed story of Alexander's life every writer would be faced with the insurmountable difficulty of separating fact from fiction. Well attested, however, are the laudable and impressive attempts made by the Emperor before he died to prove that after his wars he could also make the peace: In brief, he internationalized trade and commerce, advanced Greek culture and civilization beyond the Hellenic sphere into Egypt and Asia, and gave this enlarged world the common speech known as the Greek *koine*; most

important of all, he was the first ruler who tried to implant in men's hearts the spiritual belief in the unity and brotherhood of man, of Hellene, of Egyptian, and of Persian alike, and therein he may well have unconsciously aided in preparing the way for the later spread of Christianity and its reception in widely separated lands.

This barest of outlines Mr. Druon has expanded into an arrestingly dramatic narrative, which Humphrey Hare has translated for us from the original French into an excellent English rendition of approximately three hundred pages. Since Alexander occupies the center of the stage, and all the many exciting episodes, incidents and events revolve directly or indirectly around him, what we read is really biographical fiction. True, the author has made a careful study of bibliographical sources, so that the main lines of his narrative are to be sure factually sound, but it would be a rash reviewer indeed who would completely agree with the publisher's statement on the jacket front that the narrative "would stand its ground as a remarkable piece of historical reconstruction." An acceptance of this claim would of course immediately subject the book to historical criticism, not merely the numerous, minute, biographical details of Mr. Druon's account, but larger matters like his negative view of the Athenian orator Demosthenes, for example. Yet criticism of this kind would surely be unfair, for on the same jacket front (adorned with a splendid likeness of Alexander) the author's volume is quite properly called a novel. So it is, and as such it is to be enjoyed.

EDGAR C. REINKE

LO, THIS GOLDFISH

Sun fists passed
By the jalousie shatter
A misshaped prism
To petalous bows
And bare
The loose locked soul

In liquid gold a quiet
Sweep of lucid veils,
A pirouette in gilded capes

Trammeled yet free
In its hyaline orb,
To ballet brief term
Of smooth line and curve

Unpunctuated harmony
To which we with our will
Aspire
From without, looking in

E. W. NORTHNAGEL

A Minority Report

The Church at Laodicea / Valparaiso

By VICTOR F. HOFFMANN



ON FEBRUARY 3rd of this year, I had a rare experience: an all-day church council meeting.

The church bulletin referred to the meeting as a retreat, bringing together "those who served as members of the council last year" together with the newly elected members. "In addition to shared study of the Word" (again from the bulletin), we spent "much time discussing and planning" for the future of our congregation "in the light of our calling as the Body of Christ."

The group, simply as individuals, represented a wide range of occupations and interests: banking, teachers, the post-office, service stations, selling, insurance, drug industry, middle management, engineering, mathematics, politics, and the like. The pastor and the principal of our school were also present.

The meeting began early in the morning under the guidance of our pastor in a study of chapters two and three of Revelation. He presented a general picture of the seven churches to which St. John the Divine had written the letters in Revelation: Ephesus, Thyatira, Sardis, Philadelphia, Smyrna, Pergamos, and Laodicea.

Ephesus was referred to as a decaying, fallen church that had left its first love; Smyrna as a persecuted church, faithful unto death; Pergamos as a faithful church that nevertheless condoned wrong; Thyatira as a membership that had lost its courage and had fallen easily into compromises; Sardis as an over-rated church, the church of living death; and Philadelphia as a church that had kept the faith.

Though these attributes more or less applied to our church generally, the pastor extended his remarks on the attributes of the church at Laodicea on the premise that the attributes of this congregation particularly described the circumstances of our church. The message came through.

The Record reads: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Our pastor applied this by saying: 1. we too are lukewarm; 2. we don't really get very excited about very much; 3. usually we are "so-so" in our attitudes; and 4. the result of this is considerable drift.

However, the pastor added, the Record also says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him,

and will sup with him, and he with me." The encouragement for the future lies, said the pastor, in these remarks: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

This discussion provided the setting for an analysis of our congregation's work with special reference to our expansion program and kept uppermost in our mind the fact that we are building more than buildings. The advantage of the full-day meeting consisted of these factors: 1. no real pressures to end discussions too quickly; 2. an extended opportunity to let the personalities of church leaders grow toward one another; 3. the discussion tool served as a coordinator of many facets; and 4. for a moment, at least, the chance was given over a long period of time to set one another in our basic value system.

For the chairman of our congregation the retreat meant, in his own words, "a means of transmitting information from one church council to another. Continuity must be established from one group of leaders to another. In the light of these remarks, we are here to discuss our problems, immediate and long-range. With the remarks on Revelation still in mind, we are continuing the Great Conversation, eating and supping together, with an understanding of one another."

The chairman of the congregation and the chairman of the council seemed to agree on some general advice: 1. be positive and get over the negative; 2. get at the advantages that open to our potential; 3. be critical of one another; and 4. inspire one another not only to agreement but to alternative types of thinking.

At this point, the chairman of the council handed us an agenda with four possible plans for the future of our congregation. He then broke us down into four groups and gave each group a plan to discuss thoroughly. Later we brought back reports and analyses for discussion at a full session of the group.

In and amidst all this, the wives of two of our colleagues served a meal to these already over-fed rascals.

We left with the feeling that we are important members of the human race with important tasks — but also with the feeling that the dues are higher lately.

Yet — overall — we left with hope — and with the knowledge of mutual grace and understanding.

TV's Enfant Terrible

By ANNE HANSEN

DAVID SUSSKIND has long been a controversial figure in the entertainment world. His detractors charge that he is "off-base," "artsy-craftsy," a "Peck's Bad Boy," "God's Angry Man," an "intellectual snob," and a "loudmouth." Mr. Susskind refutes these and other charges in a series of autobiographical articles recently published in *Show Business Illustrated*. *David and the Goliaths* clearly sets forth the author's aspirations and his demand for excellence in every art form. In addition, he relates his hectic and frustrating experiences in television, the motion picture, the legitimate theatre, and in advertising and public relations as they pertain to show business.

It is only fair to say that Mr. Susskind has many admirers. His many noteworthy achievements are a matter of record. His observations reflect a note of optimism for the future of television. He believes that the vigorous stand taken by Newton C. Minow, chairman of the FCC, augurs well for the viewing public. Mr. Susskind hopes that the investigations now under way "will bring into being the kind of programming—dramatic, public affairs, musical, and so forth—that I personally enjoy watching and love producing."

Obviously every citizen has a stake in the future of our mass media. To me it seems equally obvious that government control and government censorship do not offer the proper or desirable solution. The closing paragraph of Mr. Susskind's articles carries this admonition: "Self-discipline is what we need most of all. We've got to learn anew how to function, how to dissent, and how to protest in our own individual interest, and for the common good. It is a responsibility too solemn and too urgent to be postponed any longer."

Show Business Illustrated, which made an auspicious debut just six months ago, has announced that it will end publication with the March issue. Huntington Hartford, publisher of the ambitious magazine called *Show*, purchased *SBI* for what has been termed a "bar-gain-basement price." It is his intention to expand *Show*—which is now devoted to the performing arts—to include all the art forms. The first issue of the expanded format has been scheduled for April.

Dr. Frank Baxter, Professor Emeritus of English at the University of Southern California, is well known to TV viewers. He has appeared on hundreds of programs devoted to subjects that ranged from Shakespeare to science. He is the narrator on the fascinating *Bell Telephone Science Series*. In a recent issue of *TV Guide* Dr. Baxter discussed his long association with television. His evaluation of the youngest of the mass media is sensible, down to earth, and constructive. He

rejects the notion that any viewer can be "educated" by watching TV. "Education requires a discipline of the mind, intense mental application, and a slow and consistent application of energy on the part of the student. Above all he must learn to read, and to read constantly over a long period of time. There are no short cuts to education." But he deplores the snobbish attitude of those who take pride in *not* watching television. He says: "It is my sincere belief that there are some programs on the air today that any civilized human being can enjoy—and from which he can draw profit. It is a matter of selectivity—he who chooses carefully can watch television without losing his union card as a civilized and superior human being."

There were high points of interest during January and the first week of February. Some of the specials were excellent, some were dull, and one—Stan Freeberg's *Salute to the Chinese New Year*—was sheer lunacy from start to finish.

Ond now for the movies. By and large it has been an unrewarding month. I braved snow, ice, and cold to see *One, Two, Three* (Mirisch; United Artists, Billy Wilder), a wildly hilarious comedy freely adapted from a work by Ferenc Molnar. One may question the advisability and the good taste of setting this exaggerated farce against the grim background of Berlin, a city tragically divided by the ugly wall erected last summer by the communist government of East Germany. But it must be said that Billy Wilder has invested the picture with high spirits and with machine-gunlike dialog, which frequently makes use of telling satire to drive home truths that are not all funny. The acting is exceptionally good throughout.

The Innocents (20th Century-Fox, Jack Clayton), based on Henry James' classic tale of horror, *The Turn of the Screw*, is noteworthy largely for a superb performance by Deborah Kerr. Miss Kerr is seen in the role of the distraught governess who battles valiantly to save her innocent young charges from the onslaughts of evil supernatural forces. It seems to me that *The Turn of the Screw* is much more effective as a novel than it is in its translation to the stage or the screen.

Although Tennessee Williams has written many plays, so far he has produced only one novel, which was published in 1950. *The Roman Spring of Mrs. Stone* (Warners, Jose Quintero), which is derived from this novel, is a sordid and ugly story of unsavory persons and utter moral decadence. For me Mr. Williams' tale of a neurotic woman was extremely distasteful when I read the novel. The film is equally unpalatable—in spite of its lavish settings. This is art?

The Pilgrim



"All the trumpets sounded for him on the other side"

—PILGRIM'S PROGRESS

By O. P. KRETZMANN

Kyrie for Lent

Lord, have mercy . . . Upon the world . . . This holy season look down with pity upon all the children of men . . . Upon all who are lonely and blind to God . . . Upon all who prefer evil to good . . . Upon all in high places who forget that height and depth, in this world and in the world to come, belong to Thee . . . Upon the sick of mind and heart . . . Upon all who are without Thee . . . Upon those who pray and those who do not . . . Upon those who have fallen and those who are penitent . . .

I try to remember the years between the Cross and the world so that I may forget them . . . Nineteen centuries of birth and death, of pomp and circumstance, of crashing empires and falling sparrows, have not given men a new way to see the Cross and its meaning for those who pass by . . . The Roman governor still walks the streets of the world, touched but not persuaded, glimpsing heaven and choosing hell, the twentieth-century man — proud, careful, cynical, afraid in his bravery of the greatest courage in life, the courage of faith . . . All the others are here, too — the mob blind to everything but blood — the blind leaders of the blind who fear that the power of heaven will take away their power on earth — the unseeing who make a holiday of hate out of the suffering of God . . .

For six hours — for nineteen hundred years — it goes on, the traffic along the road beside the Cross, where men and women pass and linger and look, or hurry by; and every man's life is changed by the look he gives the stricken figure upon it . . . This is all he can know, or needs to know, here and hereafter . . . Whatever else may grow dim, or be broken and lost, the darkness of the Cross lights up his way homeless and alone without it, a shining light across the dark . . . The mystery of mysteries . . . A limp, torn body hangs upon a Cross, but in it, above it, beyond it, is the Light that never was on land or sea . . .

All great events of history have been misunderstood . . . The Cross is no exception . . . Why has this pouring of the world's sorrows on one Head held men these many years? Is it because suffering is a language that

all men can understand? Is it the terrible fascination of the triumph of evil? Is it a momentary glimpse into the hidden heroism of the soul of man which, embodied in its best and fairest, can reach heights of unselfishness unconquered by those whose only destiny is the dust? Men have said these things and have lost the fulness of the Cross in its splinters . . . There is no need to explain the Cross . . . God has explained it . . . Over and over again so that no might misunderstand, but perhaps most clearly and finally in the twenty-five words which we know as John 3:16 . . . "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" . . .

The Cross is eternally silent unless it speaks, now and for all times, of the reality of sin, the sureness of judgment, and the conquering love which forgives sin and removes judgment by the atoning death of Him Who became the everlasting chalice for all the tenderness of God and all the broken hopes of men . . . This men must mean when they say, "I believe in Jesus Christ" . . . If they mean anything less than this, they may as well say, "I believe in Stephen" or "I believe in Joan of Arc." . . .

Six hours and nineteen hundred years ago . . . I hear again the loud voices saying that His day is done . . . So men heard them during the six hours, and in every generation since . . . But reiteration has never made a thing true . . . A cross still towers above the thrones that men build for their idols, and a crown of thorns is still the symbol of a greater sovereignty than all the crowns of gold the world has ever known or will know . . .

Lord, have mercy . . . Upon us who forget the white figure with the red wounds . . . Who once saw God live with man and die for man . . . Who now must see again that at last, in all the centuries, the holiness and justice, the purity and truth, the majesty and might of God have been satisfied by a Man on a Cross . . . That never again, not even in this hour of the world's loneliness, need there be separation between God and man . . . Upon us . . . Upon our little world and our great sins . . .